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WOODSTOCK LETTERS

VOL. LI, No. 2.

REMINISCENCES.

ROME, January 28, 1922.

To the Editor, WOODSTOCK LETTERS.

Rev. Dear Father, P. C.

You afford us the gratification now of reminding us that the publication of the WOODSTOCK LETTERS, which you so worthily conduct, reaches with 1922 its fiftieth year of existence. I congratulate you; and I go back in thought to the day when your first predecessor, Father de Augustinis, came asking for a draft to serve in a Preface. I was then in my third year of philosophy. I supplied what was asked for. But when I came to read the production as printed I found only some scanty passages which seemed to be from my paper; and so I understood that the composition had been composite in its sources. On reading it now after fifty years one finds that it was put together in good taste, and merits approval for its gravity, moderation and justness of thought.

There followed a series of editors. Some of them, either by predilection for old historical materials or because contributors were not forthcoming with live material of the day, enriched the pages of the LETTERS with fine old documents from those archives, which I found at the top of the house in 1899, and which your predecessor, Father Frisbee, put in my hands. I think I was given to understand soon afterwards that these so-called "historical" archives were absorbed into the Provincial Procurator's new depository at Baltimore. They were very valuable indeed. Still they were only one-third of the collection

as it now stands; for there was a great body of musty old bundles in the room of Father Chester, then Procurator at Baltimore, and another large fund of nineteenth century documents in the hands of the Provincial Socius at New York. In the editing of papers which lay at Woodstock, I think the editors deserving mention were Fathers Treacy, Morgan and Devitt. But, with the growth of actualities in the LETTERS, the publication desisted from serving as a record of olden times.

Father Frisbee was a man of the day, who by his amiable energy built up the WOODSTOCK LETTERS to the attractive form which they have borne ever since—at least such is my impression. The other day, an ex-Provincial of Rome, Father Turchi, a notable preacher who lives in this house, returned to me my copy of the last number, expressing his warm admiration, and I believe surprise, at the fulness, variety and comprehensiveness of the number. Father Frisbee himself was a man full of life, energy and actuality, from the days when, being our beadle, he had us out summer and winter on all kinds of genial enterprises, and yet without imposing on any one. We cleared the hill-side, grubbed in the woods, made roads, and did other useful things, gay and cheerful. He was recently a convert, and brought with him from Yale University the instincts of out-door life. Since I was only turning twenty then, he took a fatherly interest in me; and I doubt not others could say as much for themselves. As time went on, and points of contact multiplied in business and life, I found him always the same kind, genial person, whom every one did so appreciate.

Then by a devious path I struck out on the same historical line which those former editors had been following; and my good fortune, which had given me Father Frisbee, gave me Father Devitt also. As you know, he became my right-hand man in my work, perfectly ready and devoted. But I do not think that he or any one else ever knew how I came to be launched in such a direction, and became dedicated to historical work which has kept me in close touch with the Province of Maryland-New York. Had the Provincial of the time, Father Pardow, in 1894, seen his way to accepting an invitation from head-quarters at Fiesole, all this work which has filled so many years of my life would, without doubt, have been taken in hand by a member of the Maryland-New York Province.

For in that year Father Fitzgerald, on the day after

his installation in St. Louis, as Provincial of Missouri, came to find me in the library where I sat working on a pedagogical manuscript, and said that, in the first letter that came to his hands from Fiesole, he was desired to inquire if I had any objection to joining with others in working at the Vatican archives under the direction of Father Ehrle, with a view to the eventual production of complete Jesuit histories; and that a similar application was being made at the same time to the Provincial of Maryland-New York, for a man to be dispatched thence. He also said, that in the consultation of the previous day he had approved of the project and, as I understood, had already answered in the affirmative; so that now we had only to wait on New York. The day was the feast of Our Lady of Ransom, September 24, 1894—I may add the annotation that, as to my History of Pedagogy against Compayré, I doubt whether it received the accession of another line in that library, beyond where I was that day. The part written had already been revised. The other part is still in the air.

We waited three months when, on December 21, a letter came from the Provincial, then absent, instructing the Rector to dispatch me; that according to advice at Fiesole, New York had no one to send; as I took it down in a Latin note at the moment: "*Patrem non esse ex Marylandia-Neo Eboracensi qui mitti possit.*" It was also said that four archivists were already at work, and that I was to call in at Fiesole and see his Paternity, the Very Rev. Father Martin. But, as it so happened that, within a month or so, the Curia ended its long exile at Fiesole by returning to Rome for good, I was intercepted at London by a letter ordering me straight to the Eternal City.

Why was no one available from New York? I arrived in that city on my way to take ship. But neither the Provincial, Father Pardow, nor the Socius, Father Clarke, who gave me commissions for Rome, dropped any chance word respecting the business. I came in just like a stranger, though I did not feel like one; for it was only about three years previously that I had left them, after a long sojourn of some two years in connection with the *Jesuit Review* which had been projected at New York. Now, not wishing to appear inquisitive, I asked no questions, and so I never heard why no one had been sent at the time when I embarked on the good ship "Adriatic," for the moderate fare of $60.

That already shows how the one man from America

was likely to drift into American commitments of various kinds. This was the more noteworthy because, as if by an exceptional arrangement, more men were called for from America than from other parts. I found when I arrived in Rome on the feast of St. Francis de Sales, at the end of January, 1895, that we were five men, one from each Assistancy. Had the New York man come we should have been two from America; and, Father Pollen reporting from England some months later, there would have been no less than three from the English Assistancy.

After three months' work in the archives with Fathers Astrain, Kroess, Rivière and Pizzolari, I was informed on May 9, 1895, by the Assistant, Father Meyer, that the General desired me to write the history of the Society of Jesus in North America, taking in the whole of it, including Canada and Louisiana, for the nineteenth century. This was all to be preparatory work for the great historical Annals of the Society, an enterprise which had once ceased, and could never become practical, if the labor which it entailed devolved on one man. The Annals were to be made possible by the distribution of labor. Since there was no probability that such preparatory histories would escape outsiders, the Assistant believed that they would be issued for the public. Hence they should assume from the first the strict character which would stand adverse criticism.

Fiesole, whither the Curia was going to return during the summer months, would be at my service with its resources, which still lay there.

There I worked in the summer; and found it was just the place for me; and I resolved to stay instead of going back to Rome. Meanwhile Father Pollen had come from England, bringing for me some valuable portfolios. Many were the instructions communicated, oftentimes in long talks with his Paternity walking up and down; and on September 3, 1895, a memorandum was communicated to me by the Assistant in the name of Very Rev. Father General, containing the following terms of reference:

"In exploring the question of Jesuit Property (Catholic Clergy of Maryland) it is important to settle:

"1. Whether Jesuits at present hold that property in Maryland, Pennsylvania, etc. *in fee-simple* or only *in trust.*

"And, if only in trust, whether they could make arrangements with the respective ordinaries to surrender the parishes (and with the parishes perhaps a certain

amount of other property,) retaining the right to use the rest of the property as they like. And how far and where? ["*Finis.*"]

After their summer outing at Fiesole the Fathers of the Curia returned to Rome, whither I followed to give a retreat. On all Souls' day I was apprised by the Assistant that Very Rev. Father General desired the Marechal controversy to be altogether exhausted, and he wished the *fondo del lavoro,* the body of that piece of work, to be put in shape for inspection. So I returned to Fiesole, where I drew up a long draft, which is now a separate codex, entitled *The Marechal Controversy.* By a draft I mean a composition traced on the documents, exhaustive and therefore diffuse, everything being put in which may be useful, and no time being taken to make the production short. I was called to Rome to submit the work for revision. The Assistant read it in four or five days. His Paternity told me so, and added that he had taken it up himself, but after a week had not done more than twenty-five pages, on which, however, he had much to say. In the course of a full critique, he affirmed that the whole was very instructive; that the subject was as alive today as then. But being unable to continue, he would hand the manuscript over to Father Ehrle, as historical critic.

At the close of a lengthy critical review, Father Ehrle declared it was altogether necessary that the manuscript should be handed to the canonist, Rev. Father Wernz (the future General); and the writer was not to leave for Fiesole till the canonist had revised the whole and treated the many questions involved. Accordingly, after a stay in Rome of about two months, I received in Easter week, 1896, a full instruction, in conference with Father Wernz, on the dubious points of canon law. His Paternity followed up the matter with a conference of his own; and he took occasion to comment on certain deficiencies in the knowledge and use of canon law. He illustrated the matter by referring to live cases and their untoward consequences, which, he said, did us damage not only temporally but spiritually, for questions of the kind came up before the higher authorities of the Church, and the palpable defects of a case could not but prejudice the Order.—In the following September, when the Curia returned to Fiesole, his Paternity called for the same manuscript through the Father Secretary, and I suppose resumed the reading.

The substantial points or documents in this codex

were ultimately absorbed in a much larger work, called a *Documentary Excursus Narrative and Critical on Jesuit Property and Its Uses*, and inserted in the volumes of *Documents*. And as to the revision of material by censors on the spot, twice later, after my return from America, specimen narratives were called for, not now in the shape of drafts, but of primary redactions in full form. By that time, however, the plan had been enlarged much, and the immediate object of study had come to be old Maryland, all researches being made which could throw light upon the more ancient times. So I came into close relation with the resources in Maryland and New York.

Father Pollen had been taking the measure of his allotment, which was the English Province, with its old Maryland Mission across the ocean. After I had been nearly a year at work on the original field assigned me of American history in the nineteenth century, he came to me of his own accord while I was waiting in Rome on Father Wernz, and recommended me to take the old history of Maryland outright. He said there was very little that he was ever likely to find out about America in the past; and then it was such an out-of-the-way mission. This was on April 11, 1896. In conference with his Paternity on the very same day, I inferred that he and Father Ehrle had discussed this matter, and also that they considered it a very jejune subject. I do not remember whether I myself was not the origin of that impression. They both agreed that the American historian should appropriate that matter, though, the General observed, there was a difference between the treatment being in his hands and being in those of the English historian. The latter would have been insured against poverty of material and dulness, because he had always a rich fund on the main line of his history; whereas the American historian, if he found old Maryland refractory for want of interest, had nothing to fall back on; it was his main subject, which would only fall flat. Hence he suggested that the old history should be treated as a mere preliminary to the nineteenth century; and as to the time of Suppression, since there was no writing in those days, and therefore nothing to be found, the whole of that period similarly could be despatched as antecedent to the main subject. With regard to securing the integrity of North America, and leaving out no part of it, he thought that California would be treated by the Spanish historian, and that the North American history need only touch such a subject in a general way.

In the sequel the results were very different from what had been anticipated, even where they were not at variance. Amid many researches I revised the WOODSTOCK LETTERS and drew up a syllabus of what concerned me in the volumes; I went over to Woodstock, where Father Frisbee was editor of the LETTERS; and subsequently I received from Father Devitt, very exactly edited, copies of papers I wanted. Having finished the two volumes of *Documents*, I was drawing near to the close of the second volume of *Text* and the Suppression. and so was back where I had begun eighteen years before, when on occasion of a certain side work being brought to my door I received a notification through the substitute, that the General, Father Wernz, wished all the histories to be wound up at the date of the Suppression. I was immensely relieved at a weight being lifted off me, which never eased off, day after day, year in and year out, and always kept a man under pressure.—I did not think it necessary to state that, by closing the volumes of *Text* just there at the Suppression, the very work, that of the nineteenth century, for which the American history had been designed from the first, and to which on that account three provinces, Canada, Missouri and New Orleans, had been made contributing patrons from the first, defraying all expenses along with Maryland-New York, would now be left completely out of court, not being approached in the *Text*, and only, one might say, by accident in the Documents, since these would not be supported by any running *Text*. Nor again did I think it necessary to comment on that deficiency, or allude to it, when, during the war, I asked the Assistant, Father Gannon, at Zizers, to present my new and last volume, and ask his Paternity, Very Rev. Father Ledóchowski, to exonerate the American historian from further responsibility in a matter now concluded as far as the Suppression. In fact, I had drawn up for the Very Rev. General Wernz a long memorandum, to be deposited in the archives for the use of my successor, who should take up the continuation of the history at this rather mutilated extremity. I felt like Job's courier who was only looking to the end of the heat and the day.

His Paternity immediately decided otherwise for reasons which he courteously assigned, explaining how the intended curtailment of the histories had come to be projected, why it was not to be persevered in, and desiring to know if the historian was disposed to continue. I admitted to Rev. Father Gannon, that it was more

economical for the same man to continue who had worked up everything, than to throw over a mass of codices on to the shoulders of some one perhaps not yet born, who should have worked out nothing, and would either take things second-hand—a poor process,—or investigate again at first-hand—an expensive one—and perhaps not find half—a futile one.

There is where we are today; and that is all you have got by not sending a New York man on January 9, 1895, by the good Royal Mail Ship, *Adriatic*, bound for Liverpool.

Perhaps what I am handling now does not depend so much as those former times on Father Devitt's judgment, diligence and patience. But I should wish to have him, R. I. P.; and for the present, which is my last volume, I have lost him by so little. He was quite a backing to make one feel steady. As between American revision by a competent man and a review by syndics elsewhere, the qualifications have been distinctly different. He supplied technicalities and points of local color and caution in statement. At the hands of others what I have looked for has been canon law, the Institute S. J., and the like, particularly as touching olden times. I have ascertained by experience, on occasions of difficulty, that the busy men of our times who, by their practice and competence in affairs, would seem best qualified to untie a legal or other technical knot, look blank and simply will not address themselves to questions arising in days long past, so different from our own, even in the circle of ecclesiastical matters, policy and formulas. Hence it was a substantial element in this kind of life to have begun with the weekly conferences of the archivists and Father Ehrle, who was then in charge of the Vatican Library; to have been directed, with the help of some sixty-five instructions which I took down, before 1911, in writing, either from Father General directly, or through the assistants, Fathers Meyer and Walmesley, or from Father Ehrle, and besides to have received the letters which followed me in different parts of the world. But of Father Devitt I can say, what I remarked above of Father Frisbee and his genial good humor, that he did not impose himself, and this reserve of his, combined with all his accuracy, made me perhaps the more scrupulous in conforming exactly to everything he noted, and there was not a line or an annotation which he did not examine first in my manuscript, then in proof, and I think a third time in the revised slips.

If I have been chatting on things somewhat irrelevant to the WOODSTOCK LETTERS, it is perhaps because I am getting into an old man's way of talking about the past and about himself—which, of course, the young never do. To close, however, on a note more sympathetic, I merely recall to mind the attentions and courtesy of the present editor of the LETTERS, whose management of the publication corresponds to the best of its antecedents.

THOS. HUGHES, S. J.

ROME, St. Agnes' Eve, 1922.

GOA—(The City of St. Francis Xavier) in the Third Centenary of St. Francis' Canonization.

This year is the third centenary of the canonization of St. Francis Xavier. Visions of Goa, where the Saint labored so much, and where his sacred body lies still incorrupt, will naturally float before the eyes of all those Catholics who have the conversion of pagan India at heart. But how different from the city of their dreams is the Goa that would meet their gaze if they were to travel to the Shrine of the great Apostle!

Captured in 1510 by Alfonso de Albuquerque, Goa rapidly rose in importance, and eventually became the metropolis of the Portuguese Empire in the East. "It is a fine-looking town," wrote St. Francis, in 1542, from India; "entirely in the hands of Christians. It has a convent of Franciscans really very numerous, a magnificent cathedral with a large number of canons, and several other churches." *Goa Dorado* became known as a place of fabulous wealth. "Whoever hath seen Goa, need not see Lisbon," said a proverb of that day. It was no exaggeration. From a military, commercial and ecclesiastical point of view, Goa was second to no European capital. In India it could find a parallel only in the magnificent Mussulman towns of Delhi and Agra.

And now of all that splendor there remains but the Shrine of a Saint and a few churches to serve as a frame for it. The great city with more than 200,000 inhabitants is but a poor village with 2,000. The magnificent streets lined by splendid buildings on both sides have become mere country roads. The numerous gardens have been changed into cocoanut plantations, and where once you could hear sounds and songs of joy there rises

but one cry, the prophet's: *Quomodo sedet sola civitas plena populo: facta est quasi vidua domina gentium.*

The fall was neither sudden nor unexpected. By the end of the sixteenth century, Portugal had reached the summit of its glory. In the effort, however, to extend and consolidate its maritime possessions, that brave little country exhausted itself. Unfortunately, just at this critical time, it came under the power of an already decaying Spain, and saw its policy and all its interests made to subserve the policy and the interests of that country. Things in Goa were hardly better. The population of the town was made up chiefly of *Coquistadores* who, once free from military pursuits, would lie idle or spend their time in gambling saloons. Everyone of them set up as a *Hildago.* As such he could not respectably follow a trade or calling, nor could his wife do housework without social degradation. "The Portuguese of the place," wrote Pietro Della Valle from Goa, in the year 1623, "are no more so wealthy as they were a few years ago. Externally, however, they give no sign of the hardships they must endure at home. They are anxious to show everything fine and precious they have, and while they are ashamed to do any work, they think it not beneath their dignity to beg from anyone they chance to meet. Their vanity knows no bounds. It is enough for one to be a Portuguese to consider oneself as important as the King, and even a little more." The effects of such a manner of life proved disastrous. The *Goanese* (or Goans)[1] became a by-word as the type of an idle, a haughty and corrupt society: the women, especially, acquired an unenviable notoriety in the books of travel. The steady advance of the Mahometans, and the arrival in India of the Dutch and of the English, definitely marked the beginning of the end of the maritime and colonial empire of Portugal in the East and of the greatness of Goa with it. The place, moreover, became unhealthy, and the approach by sea difficult. Already in 1684, the plan was mooted of removing the capital elsewhere, and after long discussions, in 1739, the government was transferred to Panjim, a few miles to the west of the old town. A few years after Goa barely numbered

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1. Goanese here means a Portuguese, pure or half-caste, living in Goa. The name, now, is used to denote the native Christians of the Province of Goa. To say that all these are the descendants of Portuguese fathers and native mothers is historically inaccurate. It is needless to remark, moreover, that the picture of Goa we get in books of travel gives only the dark side of it. It was the side that naturally attracted the attention of travellers.

1600 inhabitants. With the expulsion of the Jesuits the last spark of life went out. And yet that arch-enemy of the Society, the Marquis of Pombal, gave orders in 1775 that the town should be rebuilt. "It had been glorious," he wrote, "until the intrusion of the so-called Jesuits. They are the cause of its ruin. They wished the city to be deserted that it might be left entirely in their hands with none to oppose the gigantic schemes of their insatiable ambition." The opposition, however, to the project was so strong as to force Pombal to drop it.

In 1835, all the Regulars were expelled, and the sacred buildings, which alone had been so far sufficiently preserved, began visibly to decay. In 1827, the Superior of the Augustinians had written: *Il ne rests plus de cette ville que le sacré: le prophane en est entièrement banni.* By now even the sacred buildings would have shared the same fate were it not for the presence of the Saint's body in their midst.

Goa is the City of St. Francis. Nothing is there of its worldly splendor to stain the sanctity of the place. Crowds still throng to it as in old times, but not in search of money or of pleasure. The shrine of the Saint is the goal of their pilgrimage; to kiss his tomb and secure his powerful help is the only wish of their hearts.

The railway line between Castlerock (British India) and Collem, the first station of Portuguese India, crosses the Ghats amidst some of the finest Indian scenery. There is a motor service between Margaõ, a town two hours from Collem, and Goa, but its irregularity will induce you to halt at Rachol, which is but a few miles off, and is the seat of the Patriarchal Seminary. The seminary is an imposing building, with long and broad corridors, and large and well ventilated rooms. It was built by the Jesuits in 1667, with the favor and help of King Sebastian, whose portrait may still be seen in the central hall. The church is dedicated to St. Ignatius. Its various decorations, and the high altar especially, are very heavy, and the angels and the saints have peculiar Indo-European features. The library is a magnificent hall, literally flooded with light. The historical section naturally attracts the casual visitor. Amongst many interesting books he will find the collection of the Decrees of the Synods of Goa of the greatest importance for the historian of Catholic missionary activity in the sixteenth century. He will learn here a great deal concerning methods adopted by the Portuguese to bring about the conversion of their Indian subjects. Conversion to

Christianity must be absolutely free; the Church, however, with the full support of the government, uses all possible means to make such a conversion easy and the practice of paganism well nigh impossible. The fifth and last council, held in Goa in 1606, lays down that the candidates to the priesthood should be chosen amongst Brahmin converts, or at least amongst converts belonging to high castes. Some of the evil moral effects from intercourse with Dutch and English sailors are already visible; decree 71 orders that every book received from them should be handed over to the Inquisitor.

A steam launch plies between Savordem and Panjim, touching at Rachol and Old Goa. The journey, during the monsoon, is extremely tiresome, not to say painful. There is no place where you can sit and be sheltered from the rain. When, however, after four long hours you look on Goa, all past discomforts are easily forgotten. From the vast solitude there stand out four sacred buildings, amongst which you quickly single out the majestic tower of the church of *Bom Jesu*. The launch stops at the very place where centuries ago the ships of Portugal cast anchor to land thousands of soldiers and large numbers of priests and monks. But today you probably are the only passenger for Goa. There is no one to whom you may turn to make sure of the way; no coolie to carry your bag. You pass under the archway of de Albuquerque[1], the Cathedral is at your right side, and a little farther down you see the *Bom Jesu*. The silence could not be more inspiring.

The *Bom Jesu* is locked, and having reverenced in spirit the Saint, you direct your steps towards the ancient Professed House of the Society. "Simple as it is, it seems to me," wrote Della Valle, "the finest building in Goa." And no less enthusiastically the famous orientalist, Anquentil du Perron (1731-1805), wrote: "I cannot help admiring the house of the Jesuits, a superb building, which would have been regarded in Europe as one of the most beautiful religious houses." Even as it stands at present, after the ravages of time and of fire, it looks majestic and imposing. It has three stories, with an elegant façade, and is ascended by two excellent staircases, one of which is in front and the other towards the sacristy. The story above the groundfloor serves as telegraph office, the other is occupied by the administra-

1. It is the only piece of architecture that remains of the Goa of St. Francis.

tor of the Church. The first visit is naturally to the Shrine of St. Francis. You descend through the staircase that leads to the sacristy, and passing through a beautiful massive door you find yourself in front of one of the sides of the Saint's chapel. You just turn, and almost instinctively you fall on your knees. The dream of many, many years is at last realized, you are alone with the great apostle and can freely give vent to the feelings of your heart.

With the exception of the Taj Mahal of Agra, there is probably no other mausoleum in the whole of Asia which can equal in grandeur and magnificence that of St. Francis Xavier. It is of rich marble of variegated color, and consists, besides the silver coffin containing the body of the Saint, of three compartments or stages. The first resembles an urn. Its four sides are made into four big altars where as many priests can easily celebrate at the same time. The second compartment is a regular quadrangle. In the centre of each of its sides there is a rich bronze plate representing a typical scene of the Saint's life. The first represents him preaching to the savages of the Moluccas, and the second baptizing large numbers of them. In the third he is seen pursued with arrows and stones by the savages of the Island of Moretai while he is crossing a river on a raft, and in the fourth he is seen dying in a wretched hut at Sanchan. The mottoes that stand over the plates are respectively: *Nox inimica fugata—Ut vitam habeant—Nihil horum vereor—Major in occasu.* The topmost stage is exquisitely wrought and surrounded by a beautiful railing with pretty silver statues on it. On the sides of the coffin there are thirty-two plates representing *in relievo* various incidents in the Saint's life. A silver statue of the Saint, crowned with a golden diadem, and holding in one hand the Crucifix and in the other his staff, graces the side of the monument that looks towards the church, while twenty-seven pictures adorn the interior of the chapel.

The whole church is remarkable for its charming simplicity. The architecture of the façade is an exquisite combination of Doric, Corinthian and Composite styles; the interior is in the Mosaico-Corinthian style. The view one has, standing in the rear of the church and looking towards the altar, is one of splendor. One feels almost blinded by the mass of gold covering the end wall from base to ceiling, and the elevation of the altar, seven or eight feet above the floor of the nave, adds to the

effect. The church is dedicated to the Infant Jesus, from whom it derives its name *Bom Jesu*. Above the high altar stands a colossal statue of St. Ignatius in the attitude of a general charging his soldiers to advance.

Having visited the *Bom Jesu* one turns towards the College of St. Paul, after which the Jesuits of Goa have ever since been called "Paulistas," and which was for many years the centre of their activity in India. Here it was that on the feast of the conversion of St. Paul, the Viceroy attended Mass with all the nobility of Goa and then dined with the Fathers. Here on the same day large numbers of Indians were baptized every year, and here also more than 3,000 boys, Indians and Portuguese, received their religious and literary education. Of the imposing building there remains but the arch of the church door. Already by the year 1578 the place had become very unhealthy, and the Fathers had to buy a plot of land near the convent of the Augustinians to serve as a sanatorium. The new house eventually became first the Professed House, then the novitiate, and lastly the new College of St. Paul, when, in 1623, the old college was definitely abandoned. On the site of the chapel where the Saint used to cry in his ecstacies of love, *Satis, satis Domine*, a new chapel has been recently constructed. Close by there is the well, in the water of which he would find relief from the fire that burned within his great heart. All around is waste and ruins, and the silence is broken only by the far away tolling of the Cathedral bell calling the canons to the Divine Office.

You return to the *Bom Jesu*, and crossing the square where not long ago there stood the palace of the Inquisition, you enter the Cathedral. The organ fills the vast building with its thrilling notes; from the choir there rises the sweet melody of the *Sanctus;* a large number of canons and priests fill the artistically carved stalls, and the sacred liturgy is gone through with all the magnificence of our ancient cathedrals. It all seems a dream. And when turning round you find yourself all alone in the vast nave you seriously begin to doubt the reality of what your senses perceive and wonder whence are these canons wearing such precious hoods? And these priests that render so perfectly the Gregorian melodies? and the dark-faced acolytes in red soutanes who assist so devoutly at the Divine Sacrifice?

The church is dedicated to St. Catherine in memory of the great de Albuquerque's entry into Goa on the day

of the Saint's festival. Built in 1512 as a parochial church, and reconstructed in 1623, it has been from the year 1534 the cathedral church of the Bishop of Goa, who since 1886 is styled Patriarch of the East Indies. Though the Patriarch now resides in Panjim, the church continues to be attended by a large number of canons and priests, who, braving the malaria, live here scattered in the various convents. As usual with all the churches in Portuguese territory, the exterior of the cathedral is very simple, and gives no idea of the grandeur and magnificence of the interior. The background of the high altar is from top to bottom one big mass of gold, and so is the whole chapel of the Blessed Sacrament. The bells are the finest in India. The biggest of them is now rung very rarely. Daily it gives but three strokes at the Angelus, but they are such as to make all the adjoining buildings tremble in sympathy.

Quite close to the Cathedral is the church and convent of St. Francis of Assisi. Pyrard, a well-known traveller of the seventeenth century, calls the convent "the richest and handsomest convent in the whole world." At present church and convent are in a state of dilapidation. The very altars have been removed with the exception of the high altar where Mass is said once a year. At some distance to the east of the Cathedral the Church of St. Cajetan may still be seen, with the annexed convent. It was built in the middle of the seventeenth century on the lines of St. Peter's, and is still excellently preserved. The ceiling and the graceful columns are perhaps the best specimens of Portuguese (or is it not Italian?) architecture in India. The convent of St. Monica is the last of the big buildings of Goa that still remain in a fair state of preservation. It is an immense and solid building with cells for about three hundred nuns. The last nun died there in 1885. After the passing of the laws against the Regulars in 1835, the nuns, though allowed to live in the convent as before, were forbidden to receive novices.

The new college of St. Paul, the Senate, the Palace of the Inquisition, the church of the Dominicans, the Hospital of St. Lazarus, the church, the convent and the college of the Augustinians, the chapel of the Five Wounds, the arsenal and the ecclesiastical jail have all vanished, or there remain of them at most but a few ruins covered with shrubs and moss.

In this vast continent of India here alone the Catholic religion is the religion of the people. There are but a

few pagan temples. Everywhere you see crosses, shrines and monumental churches. The people are strongly attached to the Faith and to the country through whose instrumentality the divine gift has been imparted to them. "It is the greatest treasure," writes one of them, "that has come to us through the Portuguese conquest." Nor do they drop their religion leaving home. They are found in all the principal towns of India, and one might almost say of the East, and everywhere they are remarkable for their piety and their high standard of morality.

With the exception of the Patriarch, the clergy are entirely Indian. Not only is the diocese of Goa well supplied with priests, it can afford to send many of them to other dioceses of India, of China and even of Africa. Notwithstanding the enervating climate of this country and the many dangers to which one is continually exposed, the clergy of Goa is a model clergy, and scandals, if there are any at all, must be few and far between.

The Portugal of our day seems to have forgotten the noble ideal which her past kings had set before their eyes, the spreading of the Kingdom of Christ, along with the spreading of Portuguese trade and power. Still we Catholics shall never forget that, humanly speaking, we owe to that country Goa and more than half of the congregations and churches of India.

THE TRANSFER OF THE ST. INIGOES RESIDENCE.

On May 13, 1919, the old residence on St. Inigoes Manor, in St. Mary's County, Maryland, was abandoned by our Fathers there in charge, and a new residence was opened at St. Michael's Church, Ridge, Maryland, about six miles distant, by road, from the former house.

The change from the old residence on Priest's Point was indeed a break from the past, since (to quote Father Devitt, in his admirable account of St. Inigoes): "St. Inigoes, with the district depending on it in religious matters, was the first Catholic mission established in British North America, and it is the oldest Catholic foundation with permanent existence and activities within the limits of the original thirteen States; it is certainly the most ancient Jesuit establishment in the

United States, and probably the oldest in the world that has remained in continuous possession of the Society. The history of this ancient residence is coeval with the settlement of Maryland, and many of the earliest scenes of Lord Baltimore's colony are laid in and around St. Inigoes; there is scarcely a place of note in St. Mary's County which does not borrow much of its interest from association with the lives and labors of the Jesuit Fathers who planted the Faith in the Mission of Maryland."

This prerogative of antiquity, however, belongs more to the locality than to the house itself, for the latter is only a small successor to the former stately Manor House, which was burned down, according to the commonly accepted date, in 1872. The present structure contains, nevertheless, part of the walls of the older building, and the cellar shows a good bit of the old foundations.

The old residence at Priest's Point, on the Manor, is three miles distant from St. Inigoes' Post-Office, which is now on the State Road from Washington to Point Lookout. From this house as a center, a number of Mission churches have been served by the resident Fathers: St. Ignatius' and St. Nicholas,' the old original churches, the former of which is a mile from the Point, being itself situated on the Manor property, the latter being some fourteen miles distant; also the more recent Missions: St. George's, Valley Lee, built in 1851, twenty-two miles distant, St. Michael's, six miles, St. Peter Claver's for the colored, five miles, and, in recent times, St. James', six miles away. St. Francis Xavier's, on St. George's Island, and Holy-Face Chapel at Great Mills or the "Factory," are also served from this same center. In view, then, of the distances to be covered, and of the number of places to be taken into consideration, the question of location is vital, and with the change of conditions in the Mission at large, changes of residence are apt to become necessary.

This particular change is only in accordance with the general trend of movement away from the water's edge toward the interior, which has been noticeable in Southern Maryland in more recent times. In older times, on account of the difficulty of land communication, the most advantageous situations, for those who had business to transact with the world at large, were on the water's edge. Since both Charles and St. Mary's

Counties, especially the latter, are cut into every direction by numberless water-courses, the surest and easiest manner of reaching the various parts of the country, or of being reached, was by water. In this respect, Priest's Point was unparalleled. Situated near the mouth of the St. Mary's River, it commanded the upper and lower parts of this body of water, the many ramifications of St. Inigoes Creek, the near-by Potomac, and St. George's Creek and Straits for water travel. Before the building of the present church at Valley Lee, in 1851, the members of what is now St. George's parish came by water to St. Ignatius' Church on the Manor, itself conveniently located at the head of charming little Church Creek, one of the arms of St. Inigoes Creek. Many of us will remember the regularity of the late Mr. J. Edwin Coad in attending Mass at St. Ignatius' from his residence at Cherryfield, across the St. Mary's River. In the same way many of the people of Holy Angel's parish, in Bedlam Neck, have had the ancient custom of crossing St. Clement's Bay to attend Mass at Newtown Manor Church, on days when no Mass was available in their own parish. Added to this, the advantage, in former years, when the Fathers were not supported by the contributions of the people, but by their own farms, of being situated on the Manor, and in general the beauty and singular charm of the location, it will be easily seen why in former times Priest's Point was unrivalled as a location for the central residence of the Mission. The same advantages, too, that applied formerly to St. Ignatius' Manor, applied in early days to Newtown as a place of residence for the northern section of the country.

In recent years, however, other conditions have prevailed. The building of roads throughout Charles and St. Mary's Counties, especially the opening up of the latter county to the world by the new State Road, the advent, first of buggy, later of auto traffic, the institution of daily mails, of bus and freight lines to the city, and other conveniences, have now made the land and not the water the obvious means of communication. The change of the county seat of Charles County from Port Tobacco, on an arm of the Potomac, to LaPlata, on the Pope's Creek Railroad, and the change, at an earlier date, of the Newtown residence on Britton's Bay to the county seat at Leonardtown are instances of a like move. With regard to the move from St. Inigoes, however, certain considerations entered in.

In the first place, a new residence, either on the Manor

or elsewhere, was necessary. The condition of the old house needs no description to the many of Ours who have explored its mysterious recesses during the *horæ quietis* at the Villa, and have perhaps wondered according to what architectural objective this modest but rather oddly constructed little building was planned. As someone remarked, it was full of rooms, with few rooms in which to live. Two men could ensconce themselves in the opposite ends of the upper story, and defy the howling, slamming, rattling, raging winds of Priest's Point in January by cultivating the company of a good, big coal-stove, and having ample wraps on hand when summoned by the faintly-heard bell to pick their way through the dark and mud, over to the housekeeper's dining room for supper. They could even stow away a guest in the third inhabitable little room, to which, as it was sheltered from the blast, one occupant of the west room, with its five windows, used to retire, when the elements made the night hideous with their rioting. Indeed, one or the other of our Fathers has occasionally resided in this little room, raising the number in the community to three. One individual, enamored of fresh air, passed the mid-winter months in the Villa building itself; but he has no great longing to repeat the experiment. Nevertheless, the house could hardly be regarded as a fit residence for two men, still less for three, (unless they proposed to exclude all visitors,) and out of the question for four. In addition to the cramped living quarters, the dampness and incredible draftiness added to the general discomfort. Perhaps some of our summer visitors, seeing the Point in its balmy summer glory, may have listened incredulously to complaints on this score, according to the philosophy of one of our parishioners, who remarked that, in his own case, he "didn't see no sense in fussing about a house nohow, the which is you don't have no need of it, saving only three months in the year." But those three months could not be eliminated from our calendar.

To remodel or add to the house was also impractical. It was easier and more economical to build a new one. But the question of location offered difficulty. The isolation of the old residence was felt more and more in contrast with other places conveniently located with reference to the actual needs of the mission.

As St. Michael's Church, at Ridge, and St. George's Church at Valley Lee, are the most important points in the two sections into which the whole country in charge of

the St. Inigoes Residence is divided, the plan had been under consideration for many years of dividing the Missions by establishing two residences, one at each of these aforesaid points. In that way the missionaries would have the immense advantage of living at one or the other of the Mission churches, and in much closer touch with the people, and with their work. Either one of these localities is able to support one or two priests, and by this division the parochial system would be built up more thoroughly than is now possible, with the very *nearest* point of the St. George's and St. Nicholas' half of the Missions some ten or eleven miles away.

In 1911, Father J. B. Matthews, Superior, wrote to Rev. Father General, explaining the situation in great detail, practically giving His Paternity the whole geography of the Missions, and stating the difficulties under which the Fathers labored in their isolated condition on Priest's Point. For in respect to the administration of the parishes they were somewhat as if one were to take care of St. Francis Xavier's parish in New York while residing on Blackwell's Island. But as long as there was question of only *two* priests at St. Inigoes, the plan of dividing the Mission had the serious objection that it would mean a life of solitude for the priest living at either of these Missions. Foreseeing the disadvantages that would come from such an arrangement, Very Rev. Father Wernz wrote to Rev. Father Hanselman, then Provincial, on April 16, 1912, in response to the first request which was made by the Fathers at St. Inigoes for the division of the Mission:

"Non expedit ut Patres illi separati vivant qui nunc in Residentia St. Inigoes sunt. Sed nonne posset situs aliquis novus seligi, commodo populi magis aptus et magis centralis?"

Writing to Father Matthew himself he repeated this same difficulty, and with regard to a possible solution by placing two men instead of one at each new residence, Father General did not see from whence this number could be supplied.

To find this *locus magis centralis*, however, was no easy task, as a really central location hardly exists in this part of the country, cut into as it is by winding creeks and estuaries. Places quite near as the crow flies are often half a day's journey away by road. The spots which come nearest to being central, such as St. Mary's City, Park Hall, or Great Mills, (respectively three, nine, and twelve miles north of St. Inigoes Postoffice on

the State road), are all at a disadvantage of some kind or other. St. Mary's City is an isolated spot, away from nearly all but the little colony of Slav settlers. Park Hall has no church near it, and is not in a populous section. Great Mills is miles away from any wharf, and is up at the other end of the Missions. Other spots, such as St. James,' which comes nearest to being a really central point, are ruled out by their being away from the State road and its conveniences. It was thought best, therefore, to choose the place that combined the two-fold advantage of being (practically) on the State road and of being situated at one of the major churches of the mission, viz., St. Michael's. St. Michael's, too, had the especial advantage over the two other possible locations, St. George's or St. Nicholas', that Father Emerick had already built there a small parish residence in 1911-12, when the possibility of dividing the mission was first under consideration. This house is described in the following letter which Father Matthews wrote to Rev. Father Provincial on October 1, 1917. After Father Matthews' first letter, proposing the plan of settling at St. Michael's as a substitute for dividing the mission, Father Provincial had, at the request of the Consultors of the Province, written asking for more information on the situation, mentioning certain points in particular. Father Matthews replied:

ST. INIGOES, MD.
October 1, 1917.

DEAR REV. FR. PROVINCIAL,

P. C.

I hope the answers herein will afford your Reverence sufficient data on the proposed removal of the residence to St. Michael's. Some of the points might be amplified; still, I think, with what I have written in my former letter on the subject, the data herein submitted will be sufficient to make His Paternity see the urgent need of carrying out the plan.

1. *House at St. Michael's.*—The house at St. Michael's is an eight-room structure. There are four living rooms on the second floor (15x14), one of which being so arranged that part of it can be partitioned off for bath and toilet. The first floor is divided into parlor, chapel, dining-room and kitchen. A seven foot hall-way runs the length of the building on both floors, opening on porches front and rear. The rear porch has a veranda, which contributes much to the comfort of the building. Two stairways lead to the upper floor, and

one to an attic. The structure is painted inside and out, and would be ready for immediate use were the heat and water systems installed.

There is a sleeping-room over the sacristy in the church which could be used if needed. An addition on the back of the building for library, clothes-room, and a spare room or two for visitors should be made. This addition should have a basement, the uses of which are patent. A larger stable is also needed. Part of the lumber for this is on the ground and paid for. The cost roughly estimated would be about $2,500 or $3,000. Possibly heat and water would increase the amount. This is a rough estimate of my own. To give you very exact figures, I shall get a detailed design and bill of materials and send them later. The addition is not so pressingly needed that we could not do without it for awhile, and thereby be enabled to go about it gradually. Father Emerick thinks we could raise the money without overtaxing ourselves, if we were living at the mission itself.

2. *Location—Advantage.*—In my former letter, I have spoken of the proximity of the place to the new State road, the conveniences of postoffice and telephone, which are within five minutes walk. In addition to these, two large stores are nearby, while Miller's Wharf, with express office, ice-plant, etc., is not much further away than Grason's is from the residence. Besides, the facilities for getting sea-food are much greater than what we have at the residence at St. Inigoes. The proximity to the State road makes it possible, also, to use the automobile the year round, while at times, because of muddy roads, we cannot get to the State road from the residence in an automobile, which present demands of the distant missions have made a necessity.

3. *St. Michael's and St. George's.*—We scarcely ever go to St. George's Mission, Valley Lee, by water, and the distance by land from St. Michael's is very little greater, if greater at all, than the distance to that mission from the present residence, and telephone makes it more convenient for sick-calls. In regard to St. George's Island, territorially, it should be attended from Valley Lee. It has been customary for some years to have an evening service on the Island on the Sundays when Mass is said at St. Ignatius's and at St. George's, Valley Lee. The priest remains and says Mass the following Monday. The Fifth Sundays are given to the Island. Weather conditions frequently make it impossible to go there from

the Villa. It can always be reached from Valley Lee by way of Piney Point. I have thought of taking the Island myself, but the office of Superior and the work on the distant missions made it appear impracticable for me to do so. Sick-calls from the Island should be attended from St. Michael's by way of Miller's Wharf. The boat run between the two places is fifteen minutes longer than between the Villa and the Island, and at Miller's, persons wanting the priest can get him by phone."

After explaining how the Villa property could be looked after by the local tenant farmer, and discussing an objection raised from changes in one of the other missions, Father Matthews continues:

"St. Michael's has all the conveniences of location I have mentioned; is on an eminence between the Chesapeake Bay and Potomac River, commanding a view of both bodies of water, and is in bell-call of four or five hundred people. It is as near, by land, to the rest of our work, barring St. Ignatius', as our present residence; its own work will be home-work, and will as a consequence be done better. At present we are not living at any of our missions. Apart from marriages, baptisms and some special occasions, two dozen people do not hear Mass at the Villa in the course of a year. For the past two years Father Emerick has been saying Mass at St. Michael's on Thursday, and the number of communicants has more than doubled itself. The day following the receipt of Your Reverence's letter, two sick calls came to the Villa, one thirteen miles away, one about ten miles. The messengers came in auto and buggy. Had we been living at St. Michael's, a phone call would have saved them expense and trouble, and the sick would have had the priest's assistance hours earlier.

"After thinking over the situation as above set forth, and consulting with the Fathers; after suffering for years the inconvenience of the present status to myself and the Fathers helping me; after experiencing the disadvantages and handicaps to our work for the souls entrusted by God's condescention to our care, in God's presence, I think some change should be made, though such a change entail trouble and expense. The desirable change, in my opinion, is to divide the missions into two districts, two priests being assigned to each district. Such division being apparently out of the question at present for dearth of priests, the next best thing for us to do is to move to St. Michael's. If Your Reverence can hasten the move, I should like, indeed, to start operations in that direction now."

In addition to the reasons just alleged by Rev. Father Superior, it was necessary that attention should be given to the recently established parish schools. Four schools have been opened for our Catholic children in the southern part of St. Inigoes Mission. These schools, now cared for by lay-teachers, will be placed in charge of the Sisters resident at St. Michael's, for whom a piece of property, thirty acres in extent, called the "Tall Pine Property," formerly belonging to Dr. Tippett, was recently purchased from Mr. Mumford. It is situated opposite to the entrance of the St. Michael's property, and lies in the triangle formed by the juncture of the Three Notch Road and the State Road. By crossing this tract we have direct connection with the State Road. It would be impossible, of course, to give the Sisters Mass on week-days while living at the Villa, six miles away, not to speak of other reasons why we should be near the principal one of the four schools, which is at St. Michael's. This difficulty about giving the Sisters Mass and proper attention has always been one of the chief obstacles to the establishment of any kind of parish schools in this part of the County. Some will remember that the difficulty of obtaining Mass during the week was one of the reasons that made the Ladies of the Sacred Heart abandon their attempt to establish an Academy at Rosecroft, opposite the Villa, in Father Vigilante's time.

After having referred the matter to Father General, Father Provincial wrote on December 23, of the same year.

"V. R. Fr. General writes Nov. 28:

'Prorsus approbo modo a Reverentia Vestra proposito, scilicet experimenti gratia, translationem Residentiæ Sti. Ignatii ad Sti. Michaelis; et si per experimentum Residentiam stabiliter transferre visum fuerit, licentiam meam concedo.'

His Paternity understands that this experiment will not require a great outlay. If you go during the winter, you could take your stoves and main furniture," etc.

V. R. Fr. General also wrote to Father Matthews as follows:

ZIZERS IN HELVETIA,
17 Decembris 1917.

Reverende in Christo Pater,
P. C.

R^ae. V^ae. pro litteris ad me primo. Novembris die datis sinceras gratias ago. Iam R. P. Provinciali dedi facultatem transferendi Residentiam

in locum magis opportunum, ita vestris in hoc voluntatibus occurrens. Gaudeo videre R^m^. V^m^. et bonos illos PP. tanto zelo animatos esse in vita vere apostolica. Pergat vestra parvula communitas in laboribus, quanquam humilibus, optime ad salutem gregis Christi proficientibus. Ut melius divinam gloriam et populi salutem assequamini, R^ae^. V^ae^. et P. Emerick et P. O'Leary specialem meam benedictionem ex corde impertio. Et commendo me SS. SS.

R^ae^. V^ae^.

Servus in Xto,

WL. LEDÓCHOWSKI, S. J.

R. P. Jacobo Matthews,
Sup. St. Inigoes, Md.

It was easier to contemplate the move, however, than actually to make it. The shortage of labor and the high prices of the war, as well as difficulty of settling the affairs of the old residence at the Villa, made a good deal of delay in taking the actual step. As complications, however, were apt to ensue if the move were delayed until after the date on which the new Code of Canon Law went into effect, the break was first made on May 13, 1918. Father Timothy O'Leary and Father Emerick went to the house at St. Michael's to stay, Father Matthews, the Superior, remaining at the Villa, in order to take care of the "Villa Farm" and look after such matters as could not be abandoned just then. As a formal sign of transfer, the church records and a few other articles were removed to the new home. Not much furniture, however, could as yet be transferred, as it would be only in the way during the building of the addition. Life under these circumstances presented a good many inconveniences, especially as no steady provision could be made for meals, help, etc. Were it not for the alertness and enthusiasm, despite her eighty odd years, of Aunt Pidgie Jones,—a worthy survivor of the fine old type of Catholic colored people,—living there would indeed have been a problem. But her motto, as she once explained, is: "The darker is the night, the brighter you'se got to shine," and her shining, in a culinary way, helped us through many perplexities, as did also the unfailing services of our other trusted helper, Sandy Lee, together with the kindness of neighbors.

But in contrast to the welcome given us by the kind folks of St. Michael's, there were many on the old Manor to whom the departure of the Fathers was indeed a source of regret. That loyal and devout old soul, Mrs.

Dominic Raley, our near neighbor at the Villa, regretted the change, perhaps, most of all. "The last thing at night," she told me, "for the greater part of my life-time, I have always knelt down at my window, and gazed at the little gleam of the sanctuary light, as it shone through the windows of the Domestic Chapel, down there on the Point. I would gaze at it, and know that Our Blessed Lord was there, and then say, 'Good night' to Him. But now there is no light there, and no dear Lord there to say 'Good night' to any more."

July 7, the telephone was installed in the new residence, an inestimable convenience not only for us but for the people themselves. July 23, the back porch, upper and lower, of the original house were pulled down, in order to provide space for the excavation of the cellar, and for the addition to be erected over it. The year was advancing rapidly, yet the lumber had not come. This long delay in waiting for the materials to come from the Eastern Shore, with autumn and its short, chilly days always coming nearer, was a trying feature. We lived from day to day as best we might, and hoped from one happy appearance of Aunt Pidgie, or Uncle Sandy, or old Mrs. Ridgell, to the next. August 8th, Father O'Leary returned to the Villa, to wait there until things were a little better cleared up. Father LaFarge, who had just returned from the Tertianship, also remained at the Villa until some sort of foot-hold could be obtained in the new residence.

Finally, on the 12th of August, the lumber came, and work started in directly, under the supervision of our veteran carpenter, Mr. Robert Wise, aided by Herbert Barnes and Lenny Cecil, white, and John Medley and William Clayton, colored. Mr. Wise's work is always accurate, and bears the test of time, but in building for the future he goes cautiously with the present, and work went ahead in leisurely fashion. On the 27th a concrete walk, from the front door of the residence to the church, was laid by Mr. H. B. Luck. September 29th, St. Michael's Parish School was opened, an account of which is reserved for a future article.

Gradually our divided community began to reconstruct itself at St. Michael's. Father O'Leary returned on the 15th, and Father LaFarge moved over on the following day. This left only Father Superior still at the Villa. On the 16th, too, the long desired permission came from His Eminence the Cardinal, allowing Father Emerick to purchase land for the new graveyard at St. Peter Claver's, which was surveyed at the same time by Mr.

Louis Thompson, of Leonardtown. As the pews, after eight months' delay, had arrived, the fine new St. Peter Claver's Church was formally opened on the afternoon of December 1st, with Benediction and sermon, and a large and enthusiastic congregation. The first Mass in the new church was celebrated on the feast of the Immaculate Conception.

December 2 Father Superior came to reside permanently at the new residence, though still obliged to make many journeys to and from. By this time the addition was practically completed, although the plaster was not fully dry until near Christmas time. The good Lord had certainly been very kind to us, in allowing us glorious warm, dry weather all through the fall, both early and late. Without it we should have been in considerable difficulty, as stoves could not be put in until near Christmas, and windows and doors were left open most of the time. Midnight Mass was celebrated then at St. Michael's, St. Peter Claver's, St. James,' and St. George's Church, and St. Nicholas', and Masses on Christmas Day at all the three remaining churches of the mission.

After the completion of the house, we were able to utilize the new kitchen and dining-room, and there came the gradual transfer of our belongings from the Villa. On his first trip down Uncle Sandy was entrusted to use his best judgment as to what might be our most urgent necessity, table ware being mentioned particularly. He accordingly did his best, and on unloading the wagon, carried in what he evidently thought was of far more value to us, viz. the entire set of the "Encyclopedia Britannica." The shelves in the old library at Priest's Point were taken down and refitted at St. Michael's. Plumbing arrangements, however, were left there, for the benefit of the Villa in summer time.

On January 5th we moved the Blessed Sacrament into our improvised Domestic Chapel in the new house;—the tabernacle and vestment case, and smaller articles being brought up from the Domestic Chapel of the old residence. The two altars, however, were left there, and are used during the Villa season. So we may perhaps count the formal opening of the new residence from January 5, 1919. Father Provincial found us then already established there at his visitation on February 25.

During Holy Week we had the ceremonies at St. Michael's for the first time in many years.

The house, as completed, is a two-story frame structure, the addition being somewhat wider than the original part of the house. It faces the west. On entering, the

Domestic Chapel is on the left and a parlor on the right. Back of these are a couple of guest-rooms, the Superior's office, a large linen-room, and on the northern side the dining-room. A small corridor separates the dining-room from the kitchen, which, with two adjoining rooms, forms a one-story extension in the rear.

On the second floor, there are four living rooms in the front part of the house, and one in the addition, on the right. The library is over the dining-room, on the left or northern side. The large and well-lighted hall-way serves as recreation room, and opens out on a spacious covered porch. Behind the house, to one side, there is a good-sized vegetable garden. From the porch one has a beautiful eastern view of the Chesapeake Bay, with St. Jerome's Creek winding in and out at the foot of the plateau on which the Ridge is situated. Towards the southwest one also has a sight of the Potomac River and the distant shores of Virginia. Across the Chesapeake the outlines of Holland Island and Bloodsworth Island, (the former now nearly submerged by the waters of the Bay), can be distinguished in clear weather. Beyond these Islands is Tangier Sound, separating them from Somerset County, on the Eastern Shore of Maryland. Point No Point Light, with its brief flashes of red and white, is situated almost directly opposite St. Michael's in the Chesapeake, three miles out from the mouth of St. Jerome's Creek. The numerous little inlets of the Creek, stretching far into right and left among the green fields and bits of forest, the constantly changing waters of the Bay, the fishing or oyster boats continually sailing in and out, the little white cottages that dot the low shores, the ships and men-of-war that are often seen far off to the eastward, all give a variety to the view which is welcome in the monotony of this rather lonely country. Point Lookout is some six miles to the south of Ridge. St. Inigoes Postoffice is three miles to the north, St. Mary's City six miles, Great Mills about twelve miles, and Leonardtown twenty-three miles in the same direction. Washington (i.e., the capitol) is seventy-seven miles to the northward on the State Road, which runs direct from Washington to Point Lookout. Chaptico is some thirty-five miles distant, via Leonardtown.

St. Michael's Church was built in 1881. On page 75 of the record book at St. Inigoes are the following entries, in Father Vigilante's handwriting:

April 10th, 1874.

"The present Superior of St. Inigoes Mission, Rev. Livius Vigilante, having proposed and suggested to the

Most Rev. James Bayly, Archbishop of Baltimore, the necessity of building a new church at the Pine (or place called St. Michael's Hundred), where there are many children and no place where to assemble to instruct them, the Archbishop approved the project, promised to contribute fifty dollars, and suggested a subscription to be taken in Baltimore for that object."

April 16th.

"Today the Domestic Chapel was dedicated to the services of God under the patronage of St. Joseph, by permission of the Right Rev. Archbishop Bayly.—

"On the 2nd of June, 1881, the Church of St. Michael, at Michael's Hundred, near Point Lookout, was dedicated by the Most Rev. Archbishop Gibbons, who administered the sacrament of confirmation at the same time. The very Rev. Robert Seaton, Protonotary Apostolic, preached the dedication sermon."

This church, a plain wooden structure, is the only church in Southern Maryland that is only for white people. In 1902, the first St. Peter Claver's Church, about a mile distant, was built by Father William J. Tynan, S. J., then Superior of St. Inigoes, for the colored people of that section. St. Michael's Church is itself the successor of a much older church, built by Father Joseph Carbery, in 1824, on property acquired from Benjamin Williams, eight acres. The original St. Michael's Church and property were at the locality now known as "Lawntown," some three miles to the south of the present location, in the direction of Point Lookout, near what is at present Ridgell's Mill. The deed, dated 12th of March, 1824, from Benjamin Williams to Rev. Joseph Carbery, is given in copy on page 11 of the same Record Book. The land was sold for the equivalent of three hundred dollars. The copy of the deed is followed by a copy of the following declaration, which is interesting as explaining the origin of the name "Lawntown" or "Lonetown."

"May the 17th, 1824, I the undersigned hereby declare that I have made over to the Revd. Joseph Carbery eight acres of land (a deed of which I have given him) lying in lowerendtown St. Mary's County for value received, that is for services done which I conceive to be equivalent to three hundred Dolls. and which tract I delivered up to him free and unencumbered from and with any farther obligation on his part: so he be perfectly at liberty to dispose of it as he may deem proper.

Witness BENJAMIN WILLIAMS.
ELWILEY SMITH."

A survey made by John F. Wathen in May, 1838, reveals this tract as containing eleven acres and 22-100 of a perch. It was on the left-hand side of the road on the way to Point Lookout. In later years the property was sold by Father Desribes.

In addition to the small piece of land acquired by Father Vigilante, at the time that he built the second St. Michael's Church, in 1881, the following tracts of land, adjoining the church property, were acquired from Mrs. Anastasia Benville, and John T. Forestell, her nephew. December 1st, 1888, these benefactors deeded to the Corporation of Roman Catholic Clergymen a tract of land containing in all some seven and one-half acres, being part of the original estate of Ann Forrest. An adjoining tract of eight acres, taken from the same Forrest estate, was sold on May 6th, 1891, to Father Joseph Dearbies, for one hundred dollars. In December of the same year this latter parcel was deeded in correct form to the Corporation.

These two parcels, with Father Vigilante's original church site, form the present St. Michael's property, to which was added, as site and grounds for the new St. Michael's Convent, in 1919, the "Tall Pine" estate, some twenty-eight acres in extent, which has already been mentioned.

An acre of land, on the western side of Three Notch Road, was also deeded in September, 1891, by J. Thomas Milburn to the Province Corporation, for the purpose of building a parish hall. The land, however, was never used for that purpose, and has long since ceased to be part of the church property.

The question will naturally be asked: "What will become of the old place at the Villa?" In answer to this query, a word or two of explanation may be necessary.

The old residence, both the house and the property, never belonged to the missions down here as such. Both land and buildings were and are part of the St. Inigoes Manor, which is the property of the Province. In this way it differed from the other buildings, churches or otherwise, in these missions, which are entirely independent of the Manor lands. They are either the property of the Society, set aside exclusively for mission purposes and administered only by the missions, or they belong to the Archdiocese of Baltimore. Most properties recently acquired have been deeded not to the Society, but to the Archdiocese of Baltimore, in the person of the

Cardinal. The St. Michael's property belongs to the Society.

The Fathers, in consequence, resided at Priest's Point simply as guests, as one may say, of the Manor, on Manor lands, and in a house belonging to the Manor. Their departure, therefore, made no change in the condition of the old house, except to leave it empty of occupants. A small farm also, known as the Villa Farm, sixty acres in extent, consisting of four fields and a garden, was also reserved for the use of the mission out of the Manor property, chiefly to provide vegetables, and feed for the horses. This farm was cared for by a resident farmer, who usually farmed it on shares. The right of the mission to make use of this farm was confirmed by a letter of Rev. Father General to Father David Walker, a former superior of the mission. On our leaving the residence at Priest's Point the usufruct and administration of this farm was transferred by Father Superior to the Manor, and with it whatever revenues might be obtained from the mission, though it was more apt to be a burden than a blessing. The present farmer continues in the local tenant's house, which was also the housekeeper's house, containing the dining room and kitchen formerly used by the Fathers at St. Inigoes.

As for the Villa building proper, the resident Fathers never had any concern with it, except to assist occasionally Father Minister at Woodstock in having it looked after or kept in repair. As the farmer is still resident on the Villa Farm, there remains someone there to look after any danger of fire, etc. The abandonment of the old residence has enabled the visitors from Woodstock to make use of it to the advantage of the Villa. It provides four or five cool, quiet bed-rooms,—for the old house was always pleasant to live in during the summer time, thus supplying the long-felt need of some extra space for the Rev. Father Rector, and other older Fathers attending the Villa, as well as a more convenient place for the Brother Infirmarian to take care of the sick and wounded, or jiggerized, during his time of service at the Villa.

In conclusion, the Fathers now resident at St. Michael's beg that the readers of the WOODSTOCK LETTERS may give them an occasional memento, in their Masses or Communions, that this enterprise of moving such an age-old residence, which was begun under so many difficulties, may by God's Providence, be carried to a successful conclusion. Expenses, which in other places

would be readily met by the faithful, here are not so easy to liquidate, and a good bit of prayer and hard work will be still needed before the work is completed of establishing the new residence at St. Michael's.

JOHN LA FARGE, S. J.

NOTES FROM VIGAN, P. I.

At the present writing our American faculty has unmistakably inserted itself into the life of the Vigan community. The varying elements of nationality have sifted and settled themselves gradually, and now not only the college but the municipality of Vigan bid fair to take their stand in the Islands as enthusiastic centres of American Jesuit methods and ideals. To effect this change, the splendid charity of our Spanish Fathers and Brothers has contributed more than any other cause.

THE CURRICULUM

Three days after their arrival, the new teachers were installed in their respective classes. These classes include four years of high school, two years of college and four years of seminary. This latter course is conducted entirely by Father Juan and Father Coffey. The seminarians are fourteen in number. Preparatory to the high school is the grade school—the primary and grammar school of the States. There are only seven grades, and as a result, the standard of the high school is perceptibly lower than that of any Jesuit high school in America. Indeed, until the coming of the Americans, it was considered inferior in standard to the local public high school. This inferiority to the public school, however, was not due to the abbreviated grade course, as this course is common to public as well as private schools throughout the Islands. It was due to the poverty stricken English curriculum.

Realizing this, our prefect of studies, Father Coffey, immediately formulated the present arrangement in which English has been raised to its rank in the classical horaria. With appropriate sanctions, English has now supplanted Spanish as the official language of the school, while the native dialect, Ilocano, has been absolutely forbidden. The purpose of this special emphasis on English is, of course, well known, but we may state it briefly

in the words of Lieutenant Governor Wood. In an address to the university students he said: "The Philippines lack a common language and a widely circulated press. This is keeping the 10,000,000 people from advancing as quickly as they should. There should be a racial and national solidarity. A common language will lead to this. I am going to work for English as that common language. Two millions of us speak English fairly well. Three millions speak it only partially."

As a result of this intensive impetus given to English, the school in less than one week was buzzing with the unwonted activities of newly organized debating societies, elocution and dramatic clubs, reading circles on current events, night classes, circulating libraries, and all the conventional machinery by which our American system hopes to realize its plans in regard to English. In a month's time we were able to present a creditable English 'Velada' whose literary specimens were touched off with two numbers by Father Moran's recently organized Glee Club.

DEBATING SOCIETY

For oratory in each and all its forms the Filipino has a surprising aptitude. To such an extent is this true that many authorities forecast the possibility for the Filipino of creating in this field a national art. It is not to be wondered at, therefore, that the calling of the roll at the weekly meetings of the debating societies is not accomplished in five, ten or even fifteen minutes. There are three societies: one in the grades and one in the first two years of high school. Of these Mr. Hamilton is moderator. The third—the senior debating society—comprises members of the 3rd, 4th, 5th and 6th years (5th and 6th years are the college classes). The primary aim of the members is to perfect their English, and in the case of those who study rhetoric, to apply its principles. Secondary ends may be gathered from a glance at the subjects debated to date.

"Resolved that agriculture offers a wider field of usefulness to the Filipino than any other occupation."

"Resolved that it is now practical for Vigan to install a daily press, an electric car system, a Catholic hospital, a public playground, a bridge over the Abra, a public sanitation system, good roads, etc."

The senior society has progressed so admirably that a plan which in the beginning appeared remotely tentative,

will now be realized. This is: to make a tour of the adjoining cities and towns, debating at the many plazas, conventos and bamboo halls en route, the following subject: "Resolved, that it is now practical to install an inter-provincial railway." It is four months since the American Fathers saw a railway, and the details connected with such a phenomenon of modern progress are fast slipping from their minds. The railroad on which we came from Manila terminates 300 miles south of Vigan. The purpose of the debating trip is to advertise the college.

A CLASS PICNIC

After the boys' Mass on the morning of October 27, a caravan of ox and caribao carts, led by an ancient Ford, filed away from the front entrance of the college, waded the Abra River and settled down for a jog to the mountains. During the first hour oxen and boys were on their best behavior. This lasted the length of most Filipino resolutions. Then things began to happen. For as we were scrambling among the rocks of the mountain foothills the little old Ford began to spit fire and purr ominously. The caribaos slowed down to one kilometre an hour, and even the model boys grew restless. A vote on proceedings was called and resulted as follows. The Ford was tied to a tree, the carts were fastened to the Ford, and the caribaos and oxen chained to the carts. Then in Indian file we struck out and up along a mountain trail for our destination, Caniao (Can-yow), Vigan's water-supply, hidden high up in the hill country.

Some primitive engineering had constructed five bridges, one foot in width. By these, supported in air at dizzy heights, we forded many underlying ravines. At successive points in our ascent we would rest with our backs to the mountain and drink in the panorama below. This comprised an entire province of nipa huts and rice fields checkered with tropical jungles of precious and famous woods. These were lying to the north and east. On the west and north stretched away the China Sea, our view being bounded only by the horizon.

A hut with roof of pan-ao (pan-ów), walls of bánban and bólo, and doors of riguep (reé kep), was clinging to the side of the highest hill. Here we halted, After bathing in the sulphurous waters of the reservoir, we ascended the heights in search of the source. We were always protected from the dangerous sun by the thickly interlaced boughs overhead. The young Filipinos felt

more at home in the mountains than in the class-room. Their regalia was comfortably adapted to life in a very hot climate. Once free, they scattered like monkeys, and might soon be seen shinnying the thin coils of grape vines, which hung straight down from over-arching branches. When they tired of this, they vied with one another in waylaying tropical birds, and were so successful, whether by aid of air-gun or by their incredible deftness of hand, that at the close of the day we had a respectable nucleus for a bird museum. On some of the captives I counted from ten to fifteen distinct tints and colors. One scouting party scaled the topmost peak and implanted on its summit a stout pole from which is now waving a challenge to all youthful explorers. The smooth silver bark of every tree in their immediate neighborhood was inlaid with fantastic records and artistic monograms, cut by the patient carving of their bolos—the native knives. Other parties ransacked the low vines, which everywhere clung to the mountain side, and soon the hills were redolent of the odor of roasted peanuts.

You must know that "this is a land where it is always afternoon"—a land of everlasting sun. To offset the dangerous rays, the boys sported continuously in the waters of a mountain stream. They seemed more native to the mountains, the woods and the waters, than did the trees, the birds and the boulders among which they played.

When they returned to the hut, sugar cane was distributed in yard lengths, each length about one inch in diameter. This is held as a flute player holds his flute. In that position they dig away the encircling bark with their teeth and then, unmolested, enjoy the sweet interior. This finished, they then, to the accompaniment of violins and guitars, sang and danced the remaining hours away. Now and then a rice-cutter, clad only in running trunks, with his sheathed knife, a foot long, hanging from his belt, would sidle up to a window and remain, a picturesque figure, gazing upon the scene within.

The outing was typical of their manner of life and customs. As a class picnic it was a success, because it provided for the pupils, what every class picnic should provide, innocent recreation and diversion from study amid ennobling surroundings, and for the teacher, a more intimate knowledge of his students.

EUGENIC PROPAGANDA

At the outing just described I had the good fortune to intercept the following book as it was starting its rounds among the boys. The title is 'Safe Counsel;' the subtitles, 'Searchlight on Health,' 'Science of Eugenics,' by Prof. B. G. Jeffries, M.D., PH.D., and J. L. Nichols, A.M., published by J. L. Nichols & Co., Napierville, Illinois, U. S. A., 1921. 'Searchlight' is a most appropriate title. For frontispiece they inserted the picture of the Angel Guardian so familiar to Catholics. A child in pursuit of wild flowers has been led on till in the picture it stands all unconscious of its peril at the brink of a cliff. The angel is bending low in anticipation. The boy argued from the frontispiece to the Catholicity of the book until it was explained to him that Satan often uses angels of light to introduce his work. An appropriate finishing piece would be another picture—an angel of darkness bending low in derision and gloating over the ruined soul of the boy reader. This book was given to the boy by a third year student at the Vigan public high school. The donor presented himself for his book on the following Sunday and explained his position. Having seen the advertisement he wrote to America. The book was sent free. But with it was enclosed a letter in which he was asked to work as agent for its sale among the Filipinos. He had just commenced his business as agent when he was fortunately stopped.

ST. JOHN BERCHMAN'S SOCIETY

Rubrics for serving at Mass—as the privilege is exercised even in the Cathedral at Vigan—are either nonexistent or slowly in the making. The prevailing costume for the altar boy, who is frequently an old tao (tow), may be interesting. It consists of one red cassock, open at the neck to catch the breezes from the China Sea, a white surplice (one for the rainy season and one for the dry), or none at all, as the choice of the server may dictate, and two bare feet. When the server is not walking up and down the sanctuary to relieve his cramped muscles, he is playing a catch-as-catch-can game with the top button of his cassock. As in other features of their life, they are not disturbed or bound by the conventions and proprieties. So it is in general with few exceptions, wherever the native priests are alone and unaided. It was to teach due respect for the sanctuary of our Lord and insist upon reverence for Jesus in the Tabernacle that Mr. Merrick instituted the Society among the high school and college boys. When these

return to their different provinces and towns they may bring to these desolate sanctuaries a respect and devotion long unknown.

FREE MASONRY AGAIN

There are not many distinctions which the mind of the ordinary Viganese is able to grasp and appreciate. To date he has not understood why a Catholic may not be a Mason. Not understanding this he simply does not believe it. Not believing the impossibility of such a union, he has often entered into and tested it for himself. That is why there are so many Filipino Catholics, not old men of the barrios, but young alumni and graduates of Catholic schools who are referred to as good Catholics and Masons. However, if the Filipino Catholic has not grasped the difference between a Catholic and a Mason, he nevertheless instinctively feels the repugnance of a Catholic-Protestant. A Mr. Saunders, therefore, did a fine thing for the church, not only in Vigan, but in Manila, where his lurid discoloration of facts was first printed and published, when in the course of his article he openly identified Masonry and Protestantism as having the same interests.

A SUNDAY AFTERNOON IN VIGAN

Vigan is listed in the Catholic Directory at Manila for the year 1920 as controlling twenty catechism centres, with a total of 2,000 children. The mere fact that these centres are listed, by no means implies that they are organized centres. They are not. On the contrary, they almost utterly lack any vestige of system or order. Herein lies one of our most important directly spiritual labors. That these centres exist at all is due in great part to the incredible toil of our own Father Thompkins, who is regarded by old and young alike as the patron saint of Vigan. The seemingly unbounded zeal of Father Thompkins, which is already fructifying over an equally boundless territory, has induced a current of zealous rivalry in the minds and hearts of all of us.

In my own case, this rivalry manifests itself each Sunday afternoon in the following manner. At 2.30, four catechists and myself, climb into and seat ourselves on the floor of the caromata (ox-cart), which has come to fetch us to the catechetical centre of San Julian. (The four catechists are boys in whom there is hope that the

bud of a priestly vocation may soon blossom). My umbrella is raised in protection—not from the rain (ox-hide alone could withstand a tropical shower), but from the more dangerous play of the sun's rays. By the time that each of the party has pocketed his legs in the position least inconvenient to all concerned, we are well out on rocky roads of Vigan.

To remain seated in the same spot in which we started demands considerable versatility. Undoubtedly there would be no difficulty in achieving this feat, if the swing of the cart could be anticipated, and so allow time for a forward movement of the body carrying equal resistance. But to date no scheme has been devised by which the cater-cornered lurches can be reduced to such uniform periods. The rocks and boulders of Cóta, Tamág and Collagníp roads have not been so mathematically disposed. As a result, like a roulette wheel on a square background, our circle of five on the floor of the car rarely completes the trip in the same relative position in which it began. The first Sunday we were jolted around through two complete circumferences, and were well under way on the third lap when we happily reached our destination.

Glancing over the side of the caromata, we find that we are out of the city and are passing through the barrios, the congested centers of the real native life. And here we must observe that the pigs of Vigan are an independent lot. A family group of fifteen will squat directly in the path of our caromata, and we must possess our souls in patience till they condescend to waddle off the road. It is not a phenomenon to see a goat canter away from our approaching cart, and contrary to all laws for goats, climb a tree, where it remains contemplating us from a branch fifteen feet from the ground.

The people on all sides salute us, approaching after their traditional custom, to kiss the hand. A picturesque greeting is that extended by a native woman when carrying a heavy water jar upon her head. In these circumstances, she first removes the omnipresent cigar, and then with both hands lifts the danicli two inches above the cloth buffer on which it immediately rests. She accompanies this act with the staccato greeting of her Ilocano dialect.

Cigars are of no standard length or thickness. Ten inches by two is the average choice, not only for adults but for infants. For, on one trip we saw on the outskirts of a crowd, a girl between two and three years of age

smoking placidly away, although she barely contrived with both hands to brace the cigar in position. Cigar holders of course, are unknown. However, if a special exigency arises they can be invented with reckless ingenuity, as will be clear from the following instance. One Sunday two native women met in the road. Each had a baby and each was smoking a cigar. For a time they conversed rapidly amid intermittent puffs, and then, as if not wishing to be interrupted, each mother gave a silent signal to the infant on her arm. Immediately both baby mouths flew open. The cigars were thrust in, and the mothers returned unmolested to their conversation. Until lately, each nipa hut had a rope suspended from the ceiling, to the end of which was attached the family cigar. If a member of the family crossed the floor within easy puffing distance, that member was supposed to do his or her bit to keep the home fires burning.

But to proceed on our trip:—in twenty minutes we have traversed one half a kilometre, and now find ourselves at the bank of the Abra: without hesitation the ox plunges in. As the rainy season is over and gone, the water does not quite reach the floor of the cart. In this manner we are forded to the Bautay bank. A thirty yard stretch of exquisitely powdered sand, in which the pedestrian retreats one step for each two he advances, next impedes our progress. Once clear of this, we descend and file into a tropical woods, at the first curve in which Vigan is lost to sight.

The path along which we are now proceeding may be spanned by one outstretched arm. On both sides rise the caoayan (ca-wa-yán) sarquelas (sar-gá-las); salamaqui (sa-la-má-key), marungay (ma-rún-gai), camantáris and other tropical plants and trees. Hidden by this dense foliage lie entire settlements of huts on stilts—the nipa homes of the Catholic Ilocano. These house the children whom it is our duty now to rally. For this purpose we have brought the mass-bell, and while we strike deeper and deeper into the forest, a continuous reveille is rung. When we have passed their hiding places, the timid youngsters emerge, and falling in from both sides, form the nucleus of a straggling procession to San Julian, one mile and a half distant. Now and then a cavalcade of native ponies canters by, bearing pilgrims to the many shrines erected to the goddess of chance. For, gambling is wide-spread among the Filipinos and goes on unchecked. The dust from the ponies' hoofs is still in the air when we are once more crowded off the path

by other ox-carts carrying young men and girls with violins and guitars en route, not to Catechism, but to a Sunday afternoon party. Yet from tributary paths the children keep entering the main road and filling it by ones and twos. A personal invitation must be extended to many, an exhortation to others, while some must simply be led by the hand. A "stampita" often has decided many a wavering will. If the recalcitrant is a balky boy, one bolita (a marble) is the most convenient rhetoric. We are literally gathering them from the highways and byways, and the consolation only comes when, half way beyond the second mile stone, we sweep the lagging rear guard into the little thatched school house.

The first Sunday we successfully angled for the lowly total of 65. Then weekly the total crept up to 80, 130, 165, until last Sunday we counted 215. All except the old women and those among the children who have not yet left their bamboo cradles for the grade school, understand English fairly well. Nevertheless a repartee like the following is of notable occurrence:

Teacher—Do you know the Amami—Our Father?

Boy—No!

Teacher—All right, recite it.

And the boy does so perfectly! Who can measure the grace which God is bestowing upon these children during their Sunday School years? In this little thatched school of San Julian, hidden deep in a nameless forest, visitations of God's grace seem to appear instantly upon the least co-operation of those concerned. In no other way can the following incident be explained. One Sunday, four boys, between 16 and 20 years of age, acting on a momentary good impulse, followed their fellows into the school. A happy question drew from each the information that he had not yet received First Communion. Now these boys, who merely dropped in to see the American Padre, and pay in one visit their "ave atque vale," are still coming, preparing themselves to satisfy a holier curiosity by the sacramental reception of their new-found King.

And all this time—five miles away in Pandán, on the shore of the China Sea, in full flare of the tropic sun, Mr. Merrick is laying the foundation of a new catechism centre, while Mr. Hamilton challenges traffic to disperse his newly organized out-door school which holds its weekly classes at a cross-roads in the heart of Callaquip (Cal-la-keep).

At 6 o'clock, Mr. Merrick, Mr. Hamilton and myself arrive home from our respective centres, heavy in body but in soul light with the consolation which is ours every Sunday afternoon in Vigan.

SOCIAL WORK BY THE JESUIT FATHERS IN NEW YORK FROM 1860 to 1868.

(*Translated from an unpublished letter of June, 1868, of the Rev. P. H. du Ranquet to Father Rochette, by Rev. Albert Muntsch, S. J.*

The charitable institutions of New York, at least the larger number, have very fortunately been established upon an island very near the city. They have built a magnificent hospital upon this island which houses a thousand patients, a prison for about six or seven hundred prisoners, male and female, a poor house with a capacity of 2,000 inmates, a workhouse or house of correction and an insane asylum. We have about 5,000 parishioners upon this island (Blackwell's Island), and perhaps the best all-around collection of "down and outs" in the world. If Victor Hugo ever comes to New York I must invite him to visit my *miserables*. It is I who had the honor to negotiate with Archbishop Hughes when we first took charge of the work. In presenting my views I made use of a comparison which pleased His Grace very much. Other missionaries, I said, are like hunters who take much trouble to seek game piece by piece, but Blackwell's Island is a royal park where the game is driven into the presence of the huntsman by the kind offices of the police of New York.

There are at present always two Fathers upon the Island. A third one is always ready to replace us and, in fact, regularly takes my place several days a week. But it is during the last year and a half that we have this third Father, who is a great help to us, and gives me the chance to visit the city prison, which is my old mission. It is now eight years since we took charge of Blackwell's Island. At first there was but one Father devoted to this ministry, and he did not even remain at the place over night. Father Jaffré left the college every morning, spent the day in visiting the six institutions, and returned in the evening, quite worn out, to commence

again the next day. He lasted only a month at the work. Father Maréchal succeeded him. It became clear that it would not do to visit the institutions by daily journeys from the city, but that it would be necessary to reside at the place, and that one man did not suffice for the work. Father Chopin was appointed to assist Father Maréchal, and both took up their abode on the Island. Since that time, 1860, two Fathers have constantly remained on the Island, but we do not live together, one dwelling at one end, the other at the opposite end. If we dwelt together we would have to take very long trips.

To give an idea of the more urgent work that confronts us it suffices to say that we have yearly 1,000 deaths, on the average six funerals a day. You see we must always be ready for emergency calls. Our coming to the place was accompanied by difficulties which now seem staggering. As long as we only came out from the city all went well. But when we took up a permanent residence the idea seemed so strange to the Protestant officers that they did everything to thwart us in our plan. Fortunately, Father Maréchal was the man for the situation. He determined to say Mass every morning in the chapel of the poor house. The chapel is used by Protestants as well as Catholics. The inmates get up at five, and have breakfast at 6 o'clock. The Father makes all arrangements and announces Mass for 5.30 o'clock. The director of the institution is on the watch. Mass was not finished exactly at 6 o'clock, but so much the worse for them; they must go without their breakfast. It was even worse at the hospital. Father Marèchal had stationed there the assistant who had been assigned to him. This new invasion of Catholicism was not to the liking of the officers. The young doctors also took a hand in the affair. On the first day, while making the rounds, they were careful to ask: "Were you at Mass this morning? Well, if you were well enough to assist at Mass, you are well enough to go home." And they were cruel enough to send home a number of these poor people.

Now things are entirely different. Only a short time ago the Catholics were like entire strangers in New York. People did not think it was necessary to pay the least attention to them. It is entirely different now.

Father Maréchal, however, had his trials even afterwards. But while the ill will of the officers caused him some annoyance, he found immense favor among the people, i. e., the poor and the prisoners. His companion,

Father Chopin, had the knack of smoothing over difficulties at the hospital, where he prepared almost everybody for death, Catholics and Protestants, especially at the time that typhoid worked havoc in New York and its suburbs. During the four years of his ministry he received hundreds of Protestants into the Church. Finally, he himself was laid low by the scourge. In the two years that followed his death, two other Fathers who had successively replaced him, Fathers Tavarelli and Laufhuber, also died of typhus. Now that the disease has died out, a new generation of missionaries is peacefully exercising its ministry. Gradually prejudice has disappeared and the number of Catholic officers has increased. We stand high in the doctors' opinions. Just at present, three of them are Catholics, in fact, excellent Catholics. Our predecessors have sown in sorrow, we are reaping in joy.

But what is the great harvest, you will ask? First, there is the hospital with a thousand patients, and several deaths every day. A hundred of the convalescent patients assist at Mass every morning. On Sundays there is an attendance of three or four hundred, Our work is something like a permanent mission, enabling a good number of poor people to square their accounts with Almighty God. Many return to the hospital after their discharge, and we unfortunately find that often they neglect everything when they are outside, although they seem well disposed at their departure. This fact is somewhat depressing. This hospital is not large enough to admit all the unfortunates of New York, whither for forty years has come a crowd of immigrants, generally in want. In the city itself is the large hospital which I visit regularly. Here the Protestant ministers continually cross our path. They distribute "tracts" and books, and find positions for poor girls who leave the hospital. Protestant ladies visit the sick, perform services for them, and so acquire an influence over them which we can not entirely neutralize.

It is useless to add that these ladies and gentlemen give us full liberty in the wards for patients suffering from typhoid and smallpox. What has most frequently struck me in my ministry at the hospital, is the desire of Protestants to become Catholics at the approach of death. This fact was pointed out by the Duke of Brunswick, in the last century, in the account of his conversion—that no Catholic at the hour of death wants to become Protestant, whilst numbers of Protestants become Catholics. We have striking instances of this here.

Many had made up their minds for years to die Catholics, others had never thought of it before, some again are impressed with the confidence with which Catholics die. Of the latter some begin by saying: "Father let me also kiss the cross." I recall the case of a woman who may have been impressed by seeing her Catholic neighbors kiss the Crucifix. She said that in sleep she saw some illustrious person carry a great key, who told her it was the key of heaven, and that if she did not kiss the cross, he would not open the door for her. She became a Catholic and has already persevered for several years.

Occasionally we can notice outside the hospital the good which was begun there. Here is a recent example. A German family, father, mother and three children were attacked by typhoid, and were all taken to our hospital. The mother died on the way, and the father arrived in a dying condition. Father Vetter had taken my place on that day. He finds out that the patient is a Catholic, administers the last sacraments and assists him in his dying moments. The children were hardly touched by the disease. Father Vetters one care then was to have the children recognized as Catholics and taken out of the danger of being raised by Protestants. As soon as I had released him from duty he went to the house where the family had been staying. A neighboring woman, also a German, gave him some useful information. The man who died at the hospital was, in fact, a Catholic; the woman who died on the way was a Protestant. But neither of them ever lived up to any religion. In fact, the children were not even baptized. The Father returns at once to the Island and baptizes the children. Although the doctor had desired to place the children in a Protestant orphanage, our efforts to place them under Catholic care prevailed. The most interesting fact is that after the children had been with the Sisters some years, a German Protestant woman, desiring to adopt a child, came to the very home where the children had been placed. While she was talking to the Mother Superior, the youngest of the three children, about four years of age, accidentally came into the parlor. The lady is at once taken with the child and earnestly asks for its care. The sister says that they can allow the children to go to none but Catholic homes. The lady is astonished and does not see how a matter like religion should make any difference. But she has no objection to becoming a Catholic. The Sister asks her to think over the matter and sends her to us for instruction. She comes with another good lady who has

always accompanied her. After about a month's instruction, to which they faithfully came, despite distance and bad weather, Father Fleck received them both into the church. I hope the lady will receive the child, though no definite promise to this effect has been given.

The position of the hospital is unique. It is at the Island's extremity nearest to New York. It is an imposing building and the construction and equipment are admirable.

A word now about the work at the prison, which is my favorite apostolate. Even before being assigned to duty on the Island, I had been much interested in the prisoners, and became convinced that many of them are not as bad as other persons at liberty. The prison is not for serious offences. The larger number of convicts are sentenced to only a few months. The charge is generally petty larceny or fighting (disorderly conduct). At the hospital four-fifths are Catholic; in the prison only two-thirds. I am glad to bring out this proportion. For although the prisoners are recruited from the lower class, and though Catholics furnish a large proportion of this class in New York, their number is considerably less proportionately in prison than in other institutions. Men are much more numerous than women, and three-fourths of the men are young fellows. I spend about three hours every evening in visiting them from cell to cell. During the day they work outside or in the shops. In the evening they are locked up in very small cells, and it is there that I meet them. I speak to them through the bars. When you can thus speak to these people, one by one, you can do a great deal with them. A number of Protestants become Catholic, on the average, one every month. I try to get them books. While speaking to them through the bars I hear their confession. I say Mass for them only once a month, and often give forty or fifty Communions, eight or ten being First Communions.

An incredibly large number of young people do not make their First Communion. On account of poverty or negligence the parents put it off, and when the children are fourteen or fifteen many of them are no longer submissive to parental authority. These First Communions of the prisoners are my favorite work. I am as proud of these conversions as of the conversion of Protestants. It is true I must be satisfied with little.

Interesting things sometimes turn up in connection with the work. Some time ago an individual came to

see me. He came from Oregon where he had served in the Indian wars. He had known me before, but it was not for himself that he had come, but to keep a promise made to a dying comrade. In one of the skirmishes on the other side of the Rockies, one of his companions had been mortally wounded, and he had taken care of him. He regretted very much that he could not get a priest, but in the absence of one, this good friend and samaritan wanted to do his best. "John are you dying content?" he asked the wounded man. The latter replies: "I'll tell you all I have done. I am a New York boy, and bad as they all are, I was one of the worst. But one day while I was in the Tombs (the New York prison), a Father gave us the pledge and asked us to come to see him. I went; I had never been to confession before; I have been pretty good since then, and I die content." "Oh!" said the other, I know the Father at the Tombs, and as soon as I get to New York, I'll tell him all."

It was in order to fulfil this promise that he came to see me. His companion died peacefully after eight days of suffering, and what helped him to die happily was, as far as I can judge, that one confession made two or three years before. Don't you think that God offers very special graces to such frank, open souls? As for me, nothing has consoled me so much in my work in the prison as this incident.

This account of the ministerial labors of Father du Ranquet in New York sixty years ago, shows that the "social spirit" was fully alive in the ranks of our clergy at that time. For between the lines of this letter we can read that the chaplains at the city institutions were not only spiritual advisers to those in need, but that they were friends, helpers and benefactors in every way to those to whom they ministered.

FAIRVIEW

THE FOUNDING OF THE NEW HOUSE OF STUDIES AT WESTON, MASS.

To those of you who have yourselves been pioneers, the following little story may prove of some interest. And to those who know not the feelings of a pioneer, well, these lines as mere news of our younger brethren may bring back some memories of other days.

It was on November 15, 1921, that the first rumor of Weston broke in upon the calm of our ascetory life at St. Andrew-on-Hudson, Poughkeepsie, N. Y. Our exodus as such was only certain, however, when on December 19, Rev. Father Provincial, Father Joseph Rockwell, then making a visitation of our house, read out the list of eighteen men who were to live at Woodstock for the coming year. The remaining forty-two, he said, would study philosophy until June at Weston, Mass.

On Friday morning, fusion for the novices and juniors over, Mass was said at 5.30 for the Woodstockians, and at 7.20 o'clock they melted away in the huge snowstorm that was falling, and trudged two by two down the path, waving goodbye to the Fathers and scholastics who were thronging the steps of the novitiate. Twenty, I say, for Wednesday evening room was found for two more in the sunny South. Somehow it was a very bare looking studyhall that greeted the eyes of those who were left behind.

The dwellers at Woodstock can best tell how they enjoyed the Christmas holidays. According to all reports, a grand welcome was given them, and they were made to feel themselves a part of Woodstock community immediately. But what of the other forty still within the portals of St. Andrew's? Friday evening we learned we should enter Weston in two divisions. The Tuesday after Christmas, December 27th, was the day assigned for the first contingent to depart.

A party of eighteen, the second within a week to leave the novitiate, set out at 9.30 o'clock, this time not for Woodstock, but for the entirely new home which the first year philosophers are to occupy at Weston, Mass. It would very likely have been a strange experience for anyone who had within the last decade left St. Andrew's on the well trodden road that leads to Woodstock, to have accompanied us on our journey. There would have been many things that could have been related, but since furniture packing, truck loading, partings and journeys by rail have been experienced, or can easily be imagined by all, we shall begin our story with our arrival at Worcester. We were met by two Fathers from Holy Cross College, and were told that motor cars were awaiting us outside the station. At half-past five we found ourselves safely within the walls of "Third O'Kane."

It had been arranged that five of this first division of eighteen should go almost directly to this new house at Weston, there to get things in some sort of shape for

those who were to follow soon after. Therefore the visit of these five at Holy Cross College was very short, and their experience of Holy Cross hospitality brief.

But let us hear the story of their experience as told by one of themselves. . . . Wednesday morning, December 28th, the first five pioneers were present at 6 o'clock Mass, at Holy Cross College, and at 8 o'clock were boarding the train at Worcester for Oakdale, whence the train leaves for Weston. The instructions were to take a taxi from the station to the Grant-Walker estate, but alas, we found that Weston was far from being a New York Central, or even a Poughkeepsie terminal, and the nearest thing to a taxi we could see was a horse and a two seated buggy, so we decided to do that which was next best, walk.

We were going to ask directions to our new home, but that was needless, since our five Roman collars were eloquent. Before we could utter a word a railroad hand volunteered information, and told us that he was going in the direction of Weston, and we might accompany him. He would not listen to our suggestion of walking up the road. No! following the railroad track was shorter and quicker. Thus it was that the advance corps of Jesuits entered Weston.

A few words from our first acquaintance, whose Irish accent made us certain that he was a Catholic, might serve to make known the popular feeling as regards this Jesuit invasion. "Well," he said, "if some of the 'Blue Bloods' could only see what I am bringing home to them!" And again: "Oh, what is the place coming to? On Christmas Day, Father Foley opened his new church here, and now the Jesuits have come." Later, as we approached another station, and he saw some of his fellow workers unloading a freight train, he said: "Here they are, I'm the recruiting sergeant. They are green hands, but we can soon 'larn' them to unload the train."

We soon arrived at the estate and were met by Father Superior, Francis J. McNiff, and three brothers, all old friends of ours, who had just arrived a few moments before us. We were very agreeably surprised to find that such a mansion was to be our future home. However, we shall leave the description until later.

As would be expected, our first half hour was spent in admiration, praises and plans. But it was not very long before we saw the necessity of getting down to real work, for even though the trucks from Poughkeepsie had not yet arrived, there was every indication that

trucks had been arriving daily during the past month or so from other parts of the country.

Lunch and dinner were taken in real pioneer fashion, beside the range in the kitchen, where the brother could reach over to the stove and be at once cook, server and participant.

Father Superior blessed the house Wednesday afternoon, and late that evening the chalice arrived, which assured us that we could have the first Mass Thursday morning. That the very simplicity of the occasion frequently lends towards making it more solemn was clearly brought out that morning. Father Superior said the Mass, and the congregation consisted of four scholastics and three brothers. Chair backs were used for priedieus. There was no sanctuary bell to announce Our Lord's first coming here. Everything was silent. Montmarte was mentioned more than once during that day, both by those who were present and another who came and saw the setting and heard of the seven that attended.

There was no key for the tabernacle, so the Blessed Sacrament could not be reserved. In fact, it was four or five days before we had that consolation.

Thursday morning, Rev. Father Provincial, Joseph H. Rockwell, and Father Vice-Provincial, P. F. O'Gorman, and the Socius to Rev. Father Provincial, Father J. N. Dinand, came, and when they saw that the trucks which had just arrived brought all of our books, they decided that it would be best to send for someone to care for them. Consequently two more philosophers arrived at Weston the next morning.

Everyone was desirous of having Benediction Saturday, the last day of the year, but none could think of a possible way of reserving the Blessed Sacrament, since the key for the tabernacle had not yet arrived.

Finally Our Lord in His goodness suggested a way. One of the Brothers proposed that we have it directly after Father Superior's Mass, and Father Richards, who had arrived Friday evening, could consume the Host afterwards at his Mass. This plan, of course, was followed.

Once more we had the privilege of being present at another first ceremony. This time there were a few other inconveniences. For incense, pine needles were used. Hot coals were taken from the furnace in lieu of charcoal. And memory furnished an excellent substitute

for ritual cards. As regards the singing of hymns, of course there was no organ, and after our attempt we willingly and frankly admitted that after all we had been sent on to Weston, not as a choir, but merely to prepare and make ready the house for occupation.

Sunday morning we had Mass and Benediction in the same manner, and after breakfast Rev. Father Provincial strengthened our community by bringing out two more of our number, this time a scholastic and a brother. During his visit, Father Provincial expressed his wish that we have Benediction the following evening in order to bring God's blessing upon the house from the very beginning, for Monday had been finally decided as the day when the remaining thirty-two should come on from Holy Cross College. He gave another fine suggestion for reserving the Blessed Sacrament, namely, placing the Host in the chalice case and putting it in the safe. This was the plan that enabled us to have the Benediction that every one of us will remember for many days.

Most of the work was finished by Saturday evening, and on Monday at 9'clock, we started off with two sleighs to bring up the trunks and bags of the newcomers. We had hoped to meet them and give them a fitting reception. Unfortunately the train did not stop at the station we had expected, but went right on to Weston.

Now to go back and pick up the other thread of our story, so as not to neglect the last twenty-two to leave the *domus probationis* at Poughkeepsie. Monday, Tuesday and Wednesday were busy days, since there were many tasks to be done. Books, chairs, desks, beds and washstands must be packed up and loaded on trucks which were hired to convey our necessaries to our new home. Wednesday evening came at last and found the "rear guard" attending a little impromptu entertainment given by the juniors in their aula, which for the last year and a half had been the philosophers' classroom.

Thursday morning, the beginning of the end, the parting of the ways came. The doors of St. Andrew's opened and again discharged their burden of twenty two, the last of sixty who, not many weeks before, were part and parcel of the long, black line that filed into the novitiate refectory and chapel. The scene of the last departure cannot be adequately described on paper, but the hearts of every one of the twenty-two hold it dear. It was but the culmination of all the kindness and charity, all the brotherly spirit and loving sacrifice shown to us by our brothers of the juniorate. Morning came and there they

were, from the front door all the way out to the gate, near the little chapel of Della Strada, jostling one another in their effort to shake hands with and wish Godspeed to "the last of the Mohicans," as we were called. The groups waving farewell will be a memory treasured by the pioneers of Fairview.

The 10.37 train came puffing into the Poughkeepsie Station and found us shaking hands with Father Minister At 12.20 we were in Albany, N. Y., with fifteen minutes to wait, and then without any mishap we finally stepped off the train at Worcester, Mass., twenty-two strong. We were greeted at the station by two scholastics from Holy Cross College and two of the advance guard of eighteen, who contrary to expectations had remained at the college. We were whisked off in cars furnished by the courtesy of Jack Barry, baseball coach at Holy Cross, and Jim Tunney, all-American pitcher for 1921. Up the famous Linden Lane we went and up to the tall grey steps of the college on the hill. Friday morning we were to leave for Weston, but ask any of the thirty-two if they were disappointed to learn that a sudden reversal of plans would necessitate our remaining at the college until Monday, January 2nd. Our arab-like Christmas Villa was a success, thanks to the Fathers, scholastics and brothers of Holy Cross. Yet all good things must come to an end, so the eight o'clock train Monday morning soon had us "en route" from Worcester to Oakdale—"All aboard for the new Woodstock." It was a bitterly cold morning, and when we stepped off the train, we looked in vain for any escort to conduct us to our new house. However, nothing daunted, we started out on what we thought was the road, and when about half way on our three and a half mile walk, we were met by one of the first five pioneers driving a sleigh, and were relieved of our bags. There had been some uncertainty as to which station our train would stop at, and this was the reason our escort waited at one station while we alighted at another.

There had been rumors telling us that our new neighborhood would be strongly Unitarian, and as we strode along over the crisp and hardened snow, many faces peered from behind curtained windows to see "if the young priests really had horns," as popular report had it. It was perhaps close to noon when we first caught sight of the red chimneys of our new house peeping over the hill. Our pace quickened, and soon we were swarming up the brown-stone steps of Fairview. Fairview in-

deed! But the description of our new house that follows will explain itself.

Though it is true that there were only a few single rooms, yet those rooms that were to have four or five occupants had their compensation. For polished floors and white enameled woodwork, or even mahogany panelled walls, are not the commonest things in Jesuit houses. Yes, it seemed that almost millionaire apartments were to make proof of the stern poverty of spirit of poor Jesuits until June would send us all south again to Woodstock.

After dinner, at which, of course, we were given *Deo Gratias*, everyone proceeded to unpack his trunk and then await the coming of Rev. Father Provincial, who had been announced by Father McNiff. At 5.45 P. M. we all assembled in our future classroom to hear a short conference. Benediction of the Most Blessed Sacrament followed. There were neither organ nor prie-dieu nor kneelers. Chairs were our support, and a fine hardwood floor gave our experienced knees a test of endurance.

There at the opening of a new house of studies, our community of three Fathers, forty scholastics and four brothers bent low before our Lord and sang *Venite Adoremus*, on the propitious feast of the Holy Name. Forty scholastics went off to bed that night, tired but happy, closing an eventful day. The pioneers had founded the house of studies in Massachusetts.

THE HOUSE OF STUDIES AT WESTON

When you go to the new house at Weston, your road carries you through a fine forest of pine, then out again into the usual New England farm land with country estates at moderate intervals.

Our own house lies in from the road, fronted by a good hundred yards of wooded lawn and shrubbery. A simple roadway leads up to the entrance through hedges of privet, rosebushes, blue spruces and other beauties of landscape gardening and nature unassisted.

On seeing the house you will be impressed, not so much by grandeur as by the stately and homelike air of the large mansion. The house is colonial in style, and consists of a main building three stories high, with a wing of two stories on the northern side. It is of dull, red brick, and has the usual colonial features, the white fluted pillars at the door, and the low, slanted roof with a balustrade around the cornice.

The front door leads you into a spacious hall extending through the house, from the porch at the front, to

the large veranda in the rear, and from which lead the principal rooms on the lower floor and a double staircase to the upper rooms. Its walls are done in oak panelling, hard polished and finished with wax, and the floors are of hard maple. This foyer gives the note of the whole interior design of the house; a virile simplicity of design worked out in the richest and most tasteful materials. A Boston architect, after viewing the house, made the remark that a man's taste and a man's ideas were evident everywhere: that a masculine influence could be seen in the design and the material of the building. Another thing that strikes one immediately is the lavish use of rare and solid woods in the panelling of the walls, in the floors, closets, etc.. Experts have stated that the materials, especially the woods used in the building, could be obtained now with difficulty, even by the wealthiest builders.

The chapel is on the right as you enter the hall. Its walls are of large panels of Brazilian satin-wood, a polished wood of a reddish brown color. The lighting is from bracket-lights of dull brass. As yet the altar and chapel furnishings are only temporary.

To the rear of the chapel is a similar room, formerly the music room. Here the walls are covered with a Japanese stuff of rough gold, and the woodwork is white enamelled. This will be the visitors' parlor. On the opposite side of the large main hall are two large rooms divided by a hall leading to the north wing. These are both very rich in appearance and panelled like the other rooms on this floor. The front room done in cypress wood is the Fathers' recreation room and library. The other at the back of the house has been converted into the philosophers' lecture and class room. Adjoining the classroom, which was the dining room of the former owner, is a butler's pantry where philosophy reference books have taken the place of delf and cut glass on the shelves. Beyond are bright, airy rooms, with red tile floors, which were once laundries, kitchens and sculleries, but which are now used for recreation rooms, and the location of such little domestic institutions as barber shop, shoeroom, haustus counters, etc.

The double staircase leading from the main hall, and lighted by three large, arched windows over the front door, brings you to a sort of balcony hall, off which are the entrances to four large bed chambers, with private baths connected with each. All the sleeping rooms throughout the house are sunny and bright, and the

woodwork upstairs is entirely of oak or bird's eye maple. The baths are modern and immaculate, all done in white enamel and tile.

The refectory, although of necessity somewhat inconveniently situated in the basement, has been made attractive by skilful alteration. The clean white walls, a statue or two and a number of boxed bay trees, make it a very pleasant place in spite of its humble location.

At the rear of the estate, facing the east, there are many pleasant features. On the second floor there is a glass sun parlor, and directly beneath is a broad piazza, red tiled, and surrounded by white Doric columns. It is reached by French windows from the music room and hall, and looks out on a splendid stretch of open country, over the tops of pine trees to the distant hills around Boston. On a clear day the tower of Boston College may be seen. Immediately before this is a terrace of lawn, surrounded by a brown-stone balustrade. Below this again is a little belt of poplars and shrubbery, and then the land dips down into rolling fields and scattered woods.

"Fairview" indeed it is, and the old New England mansion has an atmosphere of elegance and dignity which impressess and delights everyone who visits it.

JOTTINGS FROM INNSBRUCK

Here in this ancient Tyrolese mountain city, the Austrian Province has two large houses, Kolleg der Gesellschaft Jesu and Kolleg Canisianum. Kolleg Canisianum is a general seminary conducted by our Fathers, while Kolleg der Gesellshaft Jesu is the combined philosophate and theologate of the Austrian Province. The students of both colleges, together with those of various religious houses in the city, some 380 in number, attend classes at the Austrian State University of Innsbruck.

In the former Austrio-Hungarian Monarchy there were thirteen flourishing state universities, eight in Austria, five in Hungary and Croatia, and many smaller colleges and technical schools. In the present Austrian Republic, but three universities remain, Vienna, Graz and Innsbruck. At Vienna and Graz the theological faculty is composed of Secular priests, while at Innsbruck it is

composed exclusively of our Fathers. In return for their services the professors receive a salary from the government, but which, at present, owing to the extremely low value of the currency and the high cost of living, amounts to a bare subsistence.

At the University of Innsbruck, as in the other universities of Austria and Germany, there are four main departments, or faculties as they are called, theology, law, medicine and philosophy. The philosophy faculty comprises the departments of philosophy, literature, ancient and modern languages, mathematics, physics, chemistry and botany. In all there are over one hundred faculty members and about 1500 lay and clerical students. During the war, though much depleted both in faculty and students, and laboring under other difficulties, the university managed to conduct its classes.

A joint assembly of faculty and students at Innsbruck is a very impressive spectacle. One such assembly, matriculation, as it is called, took place in December, 1921, to mark the formal reception of the new students. On such occasions, the President of the University, better known as the Rector Magnificus, and the deans of the various faculties, each wear a broad collar of gold which supports a large gold star in the center. Most of the students are from Austria, Germany, Czecho-Slovakia and Hungary. The well-to-do students belong to one or more of the student corporations, organizations similar to American college fraternities. On formal occasions they are clad in blue, red and green uniforms with smart caps and sport canes. The poorer lay students, Austrians for the most part, who live in the back rooms and garrets where they barely manage to subsist, take out their faded army uniforms, patch and brush them and wear them proudly on such occasions. The clerical students wear their usual dress, the Seculars in every variety of civilian and clerical attire, the Benedictines and Jesuits in black, the Franciscans, Conventuals, Minorites and Capuchins in brown, the Cistercians and Premonstratensians in black and white. The matriculation ceremony consists of an address by the Rector Magnificus explaining the ancient right and privileges of the university, together with the duties devolving upon the new students. After a stirring exhortation to study, each of the candidates whose entrance credentials have previously passed muster, is presented with a Matrikelschein, an engraved certificate of matriculation. During such speeches and ceremonies at fitting

moments the students express their approval, not by clapping or cheering as they do in America, but by stamping their feet and thumping the floor with their sport canes.

Another and much more impressive ceremony took place on January 29, 1922, as a tribute of the faculty and student body to the memory of the late Pontiff, Benedict XV. At 10 A. M., a Solemn Requiem Mass was celebrated by the student adviser, Rev. Charles Dinkhauser, S. J., in the Franciscan Church, not the largest, but certainly the most ancient and at the same time beautiful church of Innsbruck. This church, better known as the Hofkirche, was completed in 1563, in compliance with the terms of the will of Emperor Maximilian I, for the purpose of worthily enshrining his monument. Accordingly, a massive sarcophagus of black marble was erected and still stands as the most prominent feature of the nave of the church. It is entirely enclosed by an ornamental iron grill, through which the spectator gazes at twenty reliefs in Carrara marble, each one designed to represent in picturesque fashion, some important event in the emperor's life. At the sides of the church, between the slender shafts which mark off the nave from the aisles, are twenty-eight bronze statues of the emperor's ancestors and contemporaries, life size and in the guise of mourners and torchbearers. To the left of the entrance a monument has been erected to the memory of Andreas Hofer, the national hero of Tyrol, venerated through the Catholic world for his staunch fidelity to both Church and country. His bones are interred here, and beside him lie the bodies of two of his most faithful companions. It was fitting that the students of Innsbruck should gather in such a holy place and kneel amid so many memorials of noble dead to pray for the soul of their common Father. Many a student as he gazed at the somber catafalque, thought of some particular deed of Benedict's charity, the release from captivity of some of his fellow townsmen, a message of good cheer when they were on the point of despair, or a generous gift to his home town to aid the sick and suffering children. The flags and banners of each corporation were draped in mourning, and beside these eloquent symbols of grief, the student officers stood, their glittering swords and uniforms also edged with black. The ancient Franciscan church has witnessed many a stately gathering since Queen Christina, of Sweden, daughter of Gustav Adolphus, embraced the Catholic faith within its walls

in 1654, but few more touching or mournful ceremonies than this which marked the passing of Benedict XV.

The Mass over, the students marched in slow and silent ranks to the Stadtsaal just opposite the Hofkirche for the civil ceremonies. Here prominent churchmen, government officials, many of the first families of Tyrol and the relatives and friends of the students were awaiting them. Benedict's papal coat of arms, draped in black, occupied the center of the stage. Long streamers were hung about the balcony. The large organ was also draped in black. In the front row were seated His Lordship, Dr. Sigmund Waitz, Apostolic Administrator of Tyrol; Dr. Stumpf, Governor of Tyrol; Dr. Ritter von Schullern, Rector Magnificus of the University, and two Austrian Generals who rendered distinguished service to their country in the late war, General von Verdross and General von Können. Behind them were priests, religious, professors, senators, deputies and other prominent citizens. The balcony was entirely reserved for women. As the students entered, all rose until they were seated in large semi-circles facing the stage. Soft strains from the organ filled the Stadtsaal, and the Students' Choir, a chorus of over fifty trained voices, sang Mendelsohn's "Beati Mortui." The Rector Magnificus then arose, and in the name of the entire faculty, delivered a touching address on Benedict the Educator and Benefactor of Mankind. He dwelt especially on his completion of the new Codex of Canon Law and his unstinted charity to sufferers within and without the fold during the late world war. After another hymn was sung, the president of the student body spoke on Benedict, Father and Friend of Catholic Students throughout the world. He ended very solemnly by pronouncing the word *Fiducit!* which according to an immemorial custom in Austria and Germany, is pronounced at the grave of a student by his fellow student. As he finished the whole assembly arose, and with one voice cried *Fiducit!* and then slowly and mournfully dispersed. The bells of the Hofkirche tolled at half-minute intervals, and the sorrowful sound was taken up by the other churches of the capital of Tyrol, which thus solemnly paid its last sad tribute to the memory of Benedict XV.

At the ~~Kolleg~~ Canisianum there are nine Fathers in charge of 269 students of philosophy and theology. Of this number 18 are priests, 78 belong to congregations or religious orders and 151 are secular students, from all parts of the world. Nine students are Americans. Un-

like most European seminaries, the building is of recent stone and concrete construction, is large and lightsome, and equipped with every modern convenience. During the war the number of seminarians was so small that a large wing of the house was occupied by the Austrian Government as a military hospital. Just before Italy opened hostilities, the students of the German College in Rome came to the Canisianum, and while living there as a separate community, attended classes at the university until the end of the war. The income derived from their tuition, and still more from the American students, who were then in larger number than at present, with rigid economy, sufficed to keep the seminary from closing its doors. With the improvement in living conditions came more students, until in the fall of 1921, the seminary was taxed to its capacity.

The Canisianum lost a very distinguished alumnus and the church of Germany one of her most illustrious prelates, in the death of Dr. Michael Felix Korum, for forty years Bishop of Treves. He was known and loved throughout Germany and Austria for his staunch defense of the rights of the church, extraordinary devotion to pastoral duties and fatherly affection for his spiritual children. The following document is characteristic of directness, simplicity and fervent piety.

"This is my last will and testament!

My poor soul I commend to the mercy of God and the intercession of the most Blessed Virgin Mary, to my holy patrons and to those of the diocese of Treves, as well as to the prayers of my dear diocesans. My library I bequeath to the clerical seminary of Treves. All church goods, sacred vestments and altar linen that are my property, I bequeath, according to the prescriptions of canon law, to the episcopal See of Trier. From the fund set aside for this purpose the expenses of my burial should be defrayed. It is my wish that my funeral be in conformity with the regulations of the church, simple, and without any pomp whatsoever. Instead of floral offerings I request prayers as an alms for my poor soul. My body is to be buried in my cathedral behind the tomb of my predecessor of blessed memory. On a plain tablet my name only and the necessary dates shall be inscribed.

I should gladly have left something to needy churches and religious societies, but I possess no fortune. During my lifetime I have given to the poor and to pious undertakings as much as I could. My relatives will receive

little from me; it was my duty to use the income of my sacred office only for the benefit of the Church. If my family remains true to the Faith and to the Church, it will be rich enough.

I earnestly beg the faithful of my diocese to pray for me. The office of a bishop has great responsibility attached to it. May God be merciful to my poor soul!"

Bishop Korum was born of devout parents at Wickerschweiler, in Upper Alsace, in 1840, the third eldest of seven children. Graduating with high honors from the gymnasium at Kolmar, he began his theological studies at Innsbruck in 1860. He was chosen twice, once to defend, and again to object, in the semi-annual disputations. Each year he passed a brilliant oral examination before four examiners; during the years 1860-1864, fourteen out of the sixteen notes given him were *Superavit maxima cum laude.* He received the doctorate of philosophy, and was ordained priest at Strassburg in 1865. He first taught philosophy, and later dogma and exegesis, at the Strassburg Seminary. The bishops of Strassburg and Metz each asked him to be their coadjutor, but he promptly and firmly refused. Finally he was summoned by the Pope and ordered under obedience to accept the vacant See of Treves. He was consecrated at Rome and immediately took up his episcopal duties. Owing to his untiring labor and zeal Treves became known as a model diocese and a recognized center of Catholic influence. In 1915, the fiftieth anniversary of his graduation from Innsbruck, the university conferred on him the honorary degree of Doctor of Theology. He died on December 4, 1921, and will long be remembered in Germany and Austria as a model bishop and a champion of the liberties of the church and the rights of the Holy See.

At the Kolleg der Gesellshaft Jesu there are 17 professors, who, together with four others who reside at the Canisianum, comprise the theological faculty of the university and the philosophical institute of the college, 28 philosophers and 48 theologians. The enrolment of students according to provinces is as follows: Austria, 14 philosophers, 20 theologians; Czecho-Slovakia (a vice-province), 14 philosophers, 11 theologians; California, 5; Hungary, 4; Upper and Lower Germany, 3; Rome (Mission of Central Brazil) 3, and Venice, 2 theologians, respectively. Here also, during the war, a large part of the house was occupied as a military hospital, and between classes was served by the Fathers and scholastics.

The sufferings of the community during 1918 and 1919 were extreme. Fortunate for them was Father General's enforced residence in Switzerland, for it was owing to the help he was able to send over the Swiss border that they managed to exist. At the close of the war, Innsbruck became so crowded with refugees from Vienna, and also from South Tyrol, which had been annexed by Italy, that the housing problem was serious. Building operations with a depreciated and unstable currency were (as they are now) impossible. So the city government commandeered the entire south wing of the college, leased it for five years, and it is now occupied by townspeople.

In December, 1919, a mob of communists, hangers-on and others of a different stamp, hungry men, women and children, broke into the college, and after doing considerable damage, smashed all the crockery, made away with the community's cutlery and every scrap of food they could lay hands upon. It was during the Italian occupation of Tyrol, which lasted almost a year after the armistice. The local police, reduced to a mere handful, were scattered about the city. At 2 o'clock in the afternoon a large crowd gathered on Sill Gasse, in front of the main entrance. They looked hard at the college, shook their fists and talked a good deal, but seemed to have no definite plan of action. Then communist orators appeared on the scene and began to harangue the crowd in true socialist fashion. "The Jesuits are rich," they cried, "you are poor. They live in a palace on Sill Gasse, you in wretched huts on the edge of the city. They have an abundance of food, you only water, cabbage and crusts of black bread. The Jesuits are clad in warm and costly clothing; you have to wrap you shivering children in newspapers, etc." This barrage of socialistic propaganda did not continue long before the mob was well worked up and rushed for the entrance. The outer doors were stout, but set with panels of plate glass; the inner doors were also stout and of solid hardwood construction. Between the two doors is the porter's lodge and half a dozen reception rooms. Under the first few assaults of the leaders the glass door was shivered and they stood in the vestibule before the inner door. They continued their attack with further vigor, completely demolished it, and rushed within. They were armed with stout beams and clubs; sacks of every size and shape were also in readiness in which to carry off the booty. The Rector, the Minister, several Fathers

and scholastics faced the mob and tried to reason with them, but they were roughly brushed aside. The marauders roamed about at will. They searched the kitchen and refectory, appropriating everything movable and of value. They poked about the provision cellar and stowed away in their sacks every scrap of food they could find. Then disappointed in not finding anything more valuable, the communists smashed the large, hand-carved Mass board, the electric lamps, the glass fixtures, the windows, in short, everything breakable within reach, In the kitchen and refectory all the dishes were dashed either against the stone floor or against the heroic size crucifix which hangs on the wall over the Fathers' tables. In the midst of the uproar word was passed in from the outside that the Italian soldiers were coming, and pausing only long enough to add all the cutlery of the community to the rest of their booty, the marauders fled. In a few minutes the Italian troops arrived, placed an ample guard within and without the college, and remained several days until all danger was passed. That night and the next day all hands set to work clearing the debris from the kitchen, refectory, and even the cloister garden. Fortunately, the chapel, library and living rooms upstairs escaped harm. The presence of the Fathers and scholastics, and still more the timely arrival of the soldiers, confined the destruction to the lower floor.

While the looting of our college was in progress, other marauders were engaged in the same depredations a few blocks away, at the Canisianum, where but a handful of Fathers were in the house. When the seminarians returned at 4 o'clock from their classes at the university, the same scene of destruction met their astonished gaze. The Italian troops had also arrived, and just in time to save their chapel, living rooms and library. The police, powerless to do anything themselves against such a mob, had brought word to the military. As there was much real suffering in the city at this time, no arrests were made.

In November, 1921, the communists of Innsbruck again became restless and resolved to hold a demonstration on November 12. Accordingly classes in theology were called off for that afternoon to save the students from possible indignities on the streets. Food supplies were carried up to the attic on the sixth floor of the college, and all, recalling the previous raid to mind, anxiously awaited the threatened demonstration. But

the night before, the other two political groups of Innsbruck, the monarchists and the republicans, held a joint meeting, healed the long-standing breach between them, strengthened the police force, and the next day the communist demonstration dwindling to a few fiery speeches at their meeting-place, ended in a fiasco.

Christmas, 1921, was marked by the arrival of several generous gifts from America. Amongst other things a complete outfit of shoes and clothing came for each professor. The Austrian people are exceedingly grateful for American assistance, and take every opportunity to frankly express their appreciation. "You Americans," they say again and again, "are the saviors of our poor country." The Fathers and scholastics and brothers never weary of repeating that they owe their temporal salvation to the help which they received from the American Provinces of the Society.

Many of the professors here write their own text books, bring out up-to-date editions, and use them in their classes. Among these are Rev. Joseph Donat, S. J., author of Logica, Cosmologia, Ethica Specialis, The Freedom of Science, etc.; Rev. Emil Dorsch, S. J., Institutiones Theologiæ Fundamentalis; Rev. Bernard Franzelin, S. J., Questiones Selectæ Logicæ; Rev. Joseph Müller, S. J., De Sacramentis in Genere, De Deo Uno, De Deo Incarnato, etc.; Rev. Albert Schmitt, S. J., Historia Probabilismi, Supplementum ad Noldin secundum Codicem; Rev. Arthur Schönegger, S. J., De Poenis Ecclesiasticis; Rev. John Stuffler, S. J., S. Thomas de Physica Prædeterminatione; Rev. Joseph Kneller, S. J., author of Christianity and Modern Science, and Rev. Hartmann Grisar, S. J., whose monumental work on Luther was received with so much favor even by German Protestants, also reside at the college, and are engaged in further writing.

The theological quarterly published here, *Zeitschrift Für Catholische Theologie*, did not suffer extinction during the war, the fate of so many other Catholic periodicals. It is edited by Rev. Urban Holtzmeister, S. J. The *Zeitschrift* is conceded by all to be the first theological magazine of Germany and Austria. Though the number of subscribers fell off during and since the war, and there is quite an annual deficit, it is gradually recovering its former circulation.

Father Robert Schwickerath, S. J., of the Maryland-New York Province, now engaged in distributing Ameri-

can relief in Austria, is also gathering material for a new book. He is an occasional visitor at Innsbruck.

Rev. Francis Mannhardt, S. J., of the Missouri Province, was snow-bound here for a few days in January. He has been studying in Rome the past three months, and was en route to Munich and the other art centers of northern Europe. He has a year's leave of absence in which to gather special material for his lectures at the University of St. Louis, where he is Professor of Christian Art and Ecclesiastical History.

Very Rev. Everhard Beukers, S. J., former Visitor of the Missouri Province, is now making the visitation of the Lower German Province. On March 21 he made a short stay at Innsbruck where he spoke of the kindly co-operation and great charity he experienced in the United States. He contrasted conditions on the two continents. He said that his stay in America will always be a source of joy and consolation to him, and a memory that he will take back to Holland with him and treasure all his days.

One more word to complete these jottings, and on the subject of Austrian relief. Although much has been done by America to raise living conditions here, much yet remains to be done. The collapse of Austria is not a disaster like the San Francisco earthquake and fire or the Colorado floods, sudden calamities followed by immediate and abundant aid from many quarters, and by a buoyant and astonishingly rapid recovery. Europe is not America, and Austria has been crushed by the Treaty of San Germain much more effectively than Germany by the Peace of Versailles. For instance the dollar which before the war was worth five Austrian crowns, at this writing, April 1, is worth 7,500 crowns. And this in spite of the recent long-term grants of Czecho-Slovak, Italian, French, British and American credit. Even in Innsbruck, the capital of Tyrol, where farm produce is more abundant than in other parts of the republic, black bread, the common staple, sells for 460 crowns a kilo (2.2 pounds), white bread 600 crowns a kilo, beef 1250 crowns a kilo. Milk is 70 crowns a quart, but so scarce, that in the cities, it has to be doled out daily, one pint for each child or sick person, and this only on the presentation of a doctor's certificate. Sugar is a rare luxury; the sweetening commonly used consists of tiny saccharine tablets sold in drug stores. Twice daily long bread lines form hours ahead of the time appointed for distribution. Industrial reports for 1921 show that Austrian industries are working at about 40 per cent. of their normal capacity

—light metal wares, 60 per cent.; heavier metal wares, 40 per cent.; fancy goods, such as tailoring, millinery, etc., the great industry of Vienna, about 20 per cent. While wage-earners fare much better than formerly, for example, mechanics receive from 5000 to 6000 crowns per eight-hour day, yet the middle and formerly upper classes still suffer keenly. A monthly income of 500 crowns which meant luxury before the war, although at present somewhat increased, will scarcely furnish tobacco, carfare and newspapers. Most pitiable of all is the plight of the members of those contemplative orders who depend on alms only for their support. Only recently a local community of Carmelites put aside the crutches, which, on account of under-nourishment, they had to use for over a year in going to and from their chapel. And in Vienna thousands of people, especially children are still in dire want. The worst cases do not appear on the streets, you only hear or read about them; they do not care to face with their threadbare clothing the fashionably dressed tourists who throng the thoroughfares.

But the most appalling and shameful thing about it all is that there are bankers in America who deliberately lie to and coldbloodedly steal from clients wishing to send money to starving Austrians. These bankers lie to their clients by telling them that they cannot send American money to Austria and then in making the forced exchange, they steal three or four out of every five dollars and send the balance in Austrian crowns. Any number of students here have received letters from friends in America heralding the arrival of five dollars and yet when the money came it was about one dollar's worth of crowns. The worst case in some time is narrated in a letter to *America* for February 11, and is well worth recalling here. A generous California Catholic wishing to send $50 for Austrian relief was told at his bank that the money could be sent only in Austrian crowns and at the rate of 760 crowns to the dollar. As the case was urgent he complied immediately. The true rate at that time fixed by the Vienna bourse was 6000 crowns to the dollar. Yet when the money finally reached Innsbruck, it amounted to six dollars and thirty-four cents worth of Austrian crowns instead of fifty dollars. The bankers had stolen *forty-three dollars and sixty-six cents, intended to relieve a poor widow with thirteen children.* Americans call thieves of this ilk "profiteers," Germans call them "*Schieber*", Italians are still more expressive with "*pesci-*

cani" or sharks, but St. John in his first epistle calls them "liars" and "murderers." God will reward them according to their works, and in cases like these, with a reward exceeding great, for according to priests now doing relief work in Vienna, of the money sent from America to Cardinal Piffl alone, they have stolen sixty-five cents out of each dollar, in all over one hundred thousand dollars.

So if any of the readers of WOODSTOCK LETTERS are in touch with Americans wishing to relieve distress in Austria, in all charity acquaint them with the three following points.

1. *Money is the most acceptable gift.* Though food and clothing and especially bed linen are very welcome, it is much better to send money because a dollar buys three to four times as much here as in America.

2. *Donors unacquainted in Austria should make their donations through "America" or some recognized Catholic relief society doing business in Austria.*

3. *If acquainted in Austria send money in checks reading dollars not crowns.* Although the postal service is now fairly regular and trustworthy, and many letters containing bills reach their Austrian destinations, still the only positively safe way to send money is in American bank checks, personal or certified, each one made out not in crowns but in dollars. These may be cashed at any reputable Austrian bank, cashed either in dollars, or minus a small sum for exchange in Austrian crowns.

These few facts if made known to those able to help where help is so sorely needed, will confer an inestimable benefit upon this long-suffering and intensely Catholic people, a nation which, with the single exception of Russia, has suffered the most appalling disaster following the late world war.

DANIEL BASSETT, S. J.

INNSBRUCK, April 1, 1922.

BOOKS OF INTEREST TO OURS

Le Récit du Pélerin, Saint Ignace Raconté par Lui-Mème au Père L. Gonzales de Camara. Première Traduction Française. Eugéne Thibaut, S. J., Louvain, 11 rue des Récollets. 1922. 3 francs.

This is an exquisite little book. It reveals the soul of St. Ignatius, laid bare by himself in his walks and talks with Father Gonzales de Camara. The saint recounts to his companion with rare simplicity how God led him to the lofty heights of perfection. The translation by Father Thibaut follows as closely as possible the Hispano-Italian text, published in the *Monumenta Ignatiana*, Series IV, Vol. I, 1904.

Collection de la Bibliothèque des Exercises. Nos. 73-74. Janvier-Fèvrier, 1922. Étude sur le texte des Exercices de Saint Ignace. Par le P. Jaime Nonell, S. J. Traduction des P. Eugène Thibaut, S. J.

Father James Nonell set himself the task of catching the archetypal idea in the Exercises of Saint Ignatius, and of getting at the precise meaning of the primitive text. Without in the least belittling the authority of the Vulgate he has sought to bring out the exact meaning of a good number of passages of the original edition. He calls his work a study, as it is not his purpose to impose opinions and his interpretations on any one. Most of them, we think, will be accepted by those who read this study; some may arouse discussion; but the whole study will be received with sympathetic appreciation, due to one who is a well known authority on the Exercises, and who has merited so well of St. Ignatius and the Society.

Collection des Retraites Spirituelles. Saint Charles Borromée et les Exercices de Saint Ignace, par Monseigneur A. Ratti, Préfet de la Bibliothèque Ambrosienne (2nd edition), Paris P. Lethielleux, 10 rue Casette. 1922. One fr. 50.

This is a second edition of this precious study, which first appeared as No. 32 in the C. B. E. It has a special importance now, as the author of it has since become Pius XI. The article was written by him when he was Prefect of the Ambrosian Library, Milan, on the occasion of the third centenary of the canonization of St. Charles Borromeo. In 1911 Monseigneur Ratti graciously permitted Father Watrigant to translate and publish it in the C. B. E. As chaplain for many years of the convent of the religious of the Cenacle, Monseigneur Ratti had time and again shown his practical zeal for retreats. When he was Archbishop of Milan he had intended, in union with the suffragan bishops of the Province

of Lombardy, to organize an episcopal retreat to be held at Rho. He had, in fact, already arranged it for the year 1922. In the meantime divine providence made his Eminence, Cardinal Ratti, Pope Pius XI. It is most gratifying to note here that in a very recent audience the Holy Father recalled to Very Reverend Father General his article of 1911, saying to him that he had written it with all his heart.

La Mission du Bengale Occidental ou Archdiocèse de Calcutta, Province Belge de la Compagnie de Jésus. Tomes I et II. Bruges. Imprimerie Sainte-Catherine. 12, Quai Saint Pierre, 1921. 25 fr. By foreign post, 29 fr.

The Belgian Mission of Western Bengal was founded in 1859. The author of this accurate and interesting work spent twenty-three years, 1889-1912, in this mission. His own experience has well equipped him for this labor of love. But not satisfied with this he submitted his manuscript, before it was published, to some of the oldest and most experienced Fathers of the mission. So we may confidently rely upon the historical value of the work.

The last chapter is of especial interest. In this the author, Father H. Josson, gives a brief resume of the mission. Then he takes a look into the future. Comparing the results so far obtained with the work that still remains to be done, he paints in a fascinating tableau, the immensity of the task entrusted to our Belgian Fathers. This book should be in all our libraries, especially today when missionary enterprises are stirring up as never before the zeal of our people in America.

Institutiones Dogmaticæ in Usum Scholarum. Auctore Bernardo J. Olten, S. J., in Collegio Maximo S. Ludovici Sacræ Theologiæ Professore. Tomus III. De Verbo Incarnato, De Beata Virgine Maria, De Cultu Sanctorum. Typographia Loyolæa, Chicago, Illinois. 1922.

We quote from the preface of this excellent and attractively printed work:

Ratio vero ob quam hos tractatus, qui in libris fere innumeris docte et clare expositi inveniuntur, denuo adumbrandos esse duximus, ex triplici capite repeti potest. Imprimis enim vix non omnes auctores, tam moderni quam veteres, in tractatu de Verbo Incarnato Christi divinitatem potius supponunt quam probant; vel si eam aliqua ratione probent, argumenta tamen huc spectantia potius indicant quam evolvunt. At hisce temporibus ipsum factum divinitatis Christi in toto hoc tractatu res maximi momenti est, et ideo illud in scholis nostris solidis argumentis, eisque multiplicatis et plane etiam evolutis, evincere nos oportet. Quam ob causam in hoc opere septem distinctas theses ex ordine proponimus, in quibus omnibus et singulis hoc unum punctum firmiter stabilire conamur, Christum videlicet, licet verus homo sit, verum nihilominus quoque Deum esse.

Deinde ad tractatum de Beata Virgine Maria quod attinet,

ille ita comparatus est ut non modo ea complectatur quæ cum Incarnationis mysterio intime conjuncta sunt, verum etiam ea omnia simul logice disposita proponit, quæ ulla ratione ad Matris Dei prærogativas pertinere docemur. Et hoc quidem jam ex eo solo capite magis congruum esse videtur, quod sic habeatur tractatus undequaque completus, quem vere usitato titulo Mariologiæ designare valemus.

Denique et tertia ratio occurrit, quæ hac in re fere præcipua est, etsi non solum hos tractatus sed alios quoque haud minus spectat, nimirum, ea subjectæ materiæ dispositio atque ordinatio, quæ maxime in auditorum nostrorum utilitatem cedunt. Illi enim non ex solis prælectionibus in scholis docte et erudite evolutis adæquatam et exactam sacræ theologiæ scientiam haurire valent, sed insuper librorum necessitatem habent qui eis in studiis privatis maximo quo fieri poterit adjumento esse possunt. Hic autem finis attingi vix potest, nisi in hujusmodi libris scopus singularum disputationum clare proponatur, termini in thesibus adhibiti accurate definiantur, adversariorum errores vel sententiæ tam doctrinaliter quam historice apte delinientur, propositionum qualificationes explicite statuantur, argumenta in forma stricte syllogistica evolvantur, necnon præcipuæ difficultates dilucide exponantur atque solvantur. Hæc igitur, quæ in libris de sacra theologia tractantibus plerumque parum animadvertuntur, auctor hujus operis pro viribus suis præstare conatus est.

A Letter of the Very Reverend Father General on the Conscientious Observance of the Rules of Modesty after the example of St. John Berchmans.

For private circulation only. The Loyola University Press, Chicago.

Le Musée Saint Jean Berchmans a Louvain 18-25 Mai, 1921. L'Exposition, L'Iconographie, La Bibliothèque, Louvain, 1922.

This is a beautiful work of art and of devotion. We merely mention here, because we intend to publish an article on it in a future number of the LETTERS.

"Historic Caughnawaga," 443 pages, 8vo, illustrated. Price, $2.50; cloth, $3.00. By mail, $2.65, $3.25. E. J. Divine, S. J. The Messenger Press, 1300 Bordeaux Street, Montreal, Can.

Few spots in America recall more vivid historic memories than this old Indian village lying peacefully on the St. Lawrence, a few miles west of Montreal. Caughnawaga has always had a mysterious attraction for white men, and strangers still feel that a tour through Eastern Canada is not complete unless they visit this remnant of the once doughty Iroquois who spread terror and desolation among the early European settlers on this continent.

During its existence of two and a half centuries, the village witnessed many memorable scenes, when haughty chieftains,

surrounded by warriors in paint and feathers, seized the tomahawk and started on the war-path as allies of the French; or when in times of peace they mingled with distinguished visitors like Count Frontenac, the Marquis de Beauharnois, Chevalier de Callière, the Marquis de la Jonquière, whom they received with military honors. Comte de Bougainville, who consented to adoption into their tribe, General de Montcalm, who chanted with them their stirring war songs, the De Vaudreuils, father and son, and other French celebrities; or when, as docile children of the Catholic Church, the only power that ever curbed their savage independence, they humbly listened to distinguished missionaries, such as Fremin, Chauchetière, Cholenec, Bruyas, De Lauzon, the De Lambervilles, Lafitau, the historian Charlevoix, and dozens of others, whose names Bancroft, Parkman, Gilmary Shea, De Rochmonteix and Atherton have made so familiar.

After the cession of Canada to England in 1763, the Caughnawaga Indians held fast to their faith and to their French missionaries, but they yielded entire allegiance to the British Crown. Sir William Johnson, whose prestige rivalled that of any of the governors of the French régime, exercised his influence and reconciled the warriors to the change of flags, and when the occasion offered, they fought as bravely and died as stoically as they did under the French. But the gradual developments of the last hundred years, and the settling of the country in the ways of peace, have driven the Iroquois of Caughnawaga into comparative obscurity. Their peaceful and civilized descendants still remind us, by way of contrast, of the active and sanguinary part their ancestors took in furnishing material for the history of the heroic age of Canada.—*From the Preface.*

"*Helps to Acquire Self-Knowledge*," *by W. A. Mitchell, S. J., St. Stanislaus Seminary, Florissant, Missouri.* (*For private circulation only*). *Loyola University Press, Chicago, Ill.*

We do not hesitate to quote the whole preface of this valuable pamphlet.

"The following pages have been prepared with the desire of helping our own young men in a matter that is to them and to all of us of the greatest possible importance. The points herein treated have been in use in the Society for a very long time. They were expressly prepared for the proper rendering of an account of conscience to superiors, which was formerly of precept and is still of counsel. But they were also used by many of our spiritual Fathers in the regular conferences which they held with the younger members of the Society. There can be no doubt but they are of the greatest help for spiritual good, if they are properly understood. Their real value, however, does not appear at the first reading, and to the average novice they are as dry as the bones in the Valley of Jehoshaphat, and to many of them as uninviting.

The first suggestion to attempt this little labor of love came from reading some reflections on the question in the *Letters and Notices*. At the time of reading them, notes were taken and freely used in explaining the points for conferences to the novices; and this they appreciated beyond what had been expected. This encouraged us to seek information from other authors, and the result is these few pages. No attempt is made at originality either in thought or diction. The notes in the *Letters*, if we mistake not, are attributed to Father Tracy Clark, and are far superior to anything we could attempt; but they would not, in the form in which they were given in the English magazine, be quite so well suited to our novices as what is here given, at least so it seems to us.

We have not consulted these notes in the immediate preparation of this paper; perhaps it was that we feared to lose heart in our attempt to reproduce them in the present form. We cannot say at this time of writing, how closely ours resemble Father Clark's notes, but we are certain that they have given form to all that is here written. In one or two numbers we have probably followed him very closely. However, we give our distinguished Brother in Christ full credit. It is an instance of a good man's works living after him.

There was another thought that influenced and encouraged us to undertake this work. The Church. which is to us the voice of God, has judged it wise that the account of conscience to superiors should no longer be of strict obligation. We shall not give the reasons here, for her decision—when she speaks a Jesuit does not ask for reasons. It will be sufficient to say that while she no longer wishes the manifestation to be exacted by superiors under obligation of rule, she entirely approves it as a counsel, providing it be safeguarded in the manner laid down in Canon Law. The proof of this statement is to be found in the words of our Holy Father as quoted in the letter of our Very Reverend Father General, a translation of which is given in this paper.

It will be noted there that our Holy Father says expressly, that it is hoped that every Jesuit will still give his account of conscience to his superiors. This hope, we fear, will not be realized unless our young men understand well the importance of this practice, so dear to the Society and of such great advantage to the individual and to the Order in general.

Our Fathers have ever maintained that the manifestation as given in the constitutions is essential to the Order. The word essential, however, cannot mean that the Society would perish unless this practice be continued, but rather that its best interests will hardly be secured unless this excellent supernatural means, provided by God, be kept up among us. It is our hope that by placing this little pamphlet in the hands of each of our novices and insisting on the blessings attached to the faithful observance of this time-honored

practice among us, we may in some slight degree help to preserve the account of conscience in its full vigor, just as it has been practiced in the Society from the beginning. It is no longer of rule, that it be made to the superior, but it is of the spirit and it is the spirit that giveth life. The rest we leave to God's grace and the undoubted earnest desire of our young men to be all that Saint Ignatius demands of his companions and Our Blessed Savior expects of a member of the Society that bears His adorable name."

Arthurus Vermeersch, S. J.. Periodica de Re Canonica et Morali. Tomus X (fac. iv.), 1 Martii 1922. Beyært, Bruges, Barcelona, Rome.

This number of the Periodica completes the tenth volume of the whole series. It brings up to date the publication of the acts of the Holy See which had accumulated since the beginning of the war. The following numbers (four a year) will always contain the recent decrees, and as these decrees will be fewer than those which remained to be published since the end of the war, there will be more room for the discussion of canonical and of moral questions.

Selected Poems, by F. DeS. Howle, S. J. The Gleaner Co., Ltd., Kingston, Jamaica, B. W. I.

No higher praise can be given any work than to say that it fully realizes the end its author intended. This praise Father Howle's little book of poems fully merits. It was published at the request of his many Jamaica friends, for whom most of its verses were written. They looked for no pretentious flights of fancy. What they looked for, however, and appreciated, Father Howle gave them. First, in deed, in his many years of affectionate labor for them, and then, in word, in these simple poems that speak the love of a child for all things spiritually good and beautiful,—in heaven, in beautiful Jamaica, and in the hearts of his numberless loving friends. Father Howle's heart has refused to grow old.

Occasione tertii centenarii canonisationis S. P. N. Ignatii et S. Franc. Xaverii P. Constantinus Kempf, S. J., in lucem edidit lingua Germanica librum, cui titulus, "Die Heiligkeit der Gesellschaft Jesu" (Sanctitas Societatis Jesu). 8⁰ X et 366 pag. Sine integumento fr. 9.50. Cum integumento fr. 12. Benziger & Co. S. A. Einsiedeln, Waldshut, Köln a. Rh., Strassburg i. Els.

Continet hic liber breves descriptiones vitæ et virtutum cunctorum Sanctorum, Beatorum, Venerabilium, Servorum Dei Societatis Jesu. Sed solum ii Servi Dei commemorantur, pro quibus ab Ordinario loci causa beatificationis aliquo modo inchoata fuit. Prodiit modo solum primum volumen, quod agit de iis viris sanctis, qui in Europa supremum diem obierunt, Alterum volumen tractabit de iis, qui extra Europam (in "Missionibus") sanctitatem adepti sunt.

Tali brevi conspectu facile apparet, quam fecunda sanctorum virorum Societas nostra fuerit; fere centum enim

nomina in hoc solo primo volumine enumerantur. Quæ recordatio non solum animos nostros impellet ad laudandam divinan Bonitatem pro tantis gratiis Societati collatis, verum etiam vehementer movebit ad premenda vestigia tam grandium virorum, qui eandem matrem ac nos nacti erant eodemque nutrimento spirituali alebantur. Si verum est exempla trahere, a fortiori trahent exempla domestica. Nemo denique ignorat, quantopere vivax memoria tam præclarorum fratrum incendat amorem vocationis nostræ, cum præ oculis cernatur, "quoniam filii Sanctorum sumus" (Tob. 2, 18).

Non Nostris tantum hic liber erit utilissimus, etiam externis. Vivis enim exemplis cognoscent, qui sit genuinus spiritus Societatis nostræ, mirabuntur magnum numerum Sanctorum et exempla virtutum, afficientur amore erga Institutum nostrum, ipsi quoque instigabuntur ad ferventius Dei obsequium.

"*The Ascent of Calvary*," *by Père Louis Perroy; authorized translation by Marian Lindsay; introduction by Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. P. J. Kenedy & Sons. Cloth, gilt top, 12 mo., 300 pages, $1.50.*

Most Rev. John J. Glennon, D.D., Archbishop of St. Louis, in his introduction to the volume, writes:

"In the following pages so admirably translated, is told again the story of how step by step the Savior bore His Cross and went to death. There is beauty, feeling and eloquence in the telling. Scene after scene is etched by a master hand, with its background from the Old Testament, and in the foreground surrounding the precious Victim are found all the incidents of the Gospel narrative as they developed on the way. . . .

"You will have, gentle reader, an opportunity in the unfolding of each page to study, to meditate and to pray. The blessed, bleeding Christ is looking out at you from every chapter. You can walk with Him along the way. You can help Him bear His Cross, and with a heart filled with sympathy you can watch and wait in the shadow of the Cross, the coming of the dawn."

The book is admirably typed and makes a most pleasing appearance.

"*Birth Control*," *by Halliday G. Sutherland, M. D. (Edin.). Kenedy & Sons, New York. Postpaid. $1.85.*

In this work the Neo-Malthusian teaching on "Birth Control" is examined and refuted. Dr. Sutherland shows that the theory of Malthus was based on economic fallacies, from which false deductions have been made. The arguments in favor of artificial birth control are refuted by economic, statistical, sociological, medical and ethical facts. In the final chapter there is a full statement of the teaching of the Catholic Church on birth control.

"The Knight's Promise." A story of the Knights of the Blessed Sacrament, by A. E. Whittington, illustrated by Gordon Browne, R. J. P. J. Kenedy & Sons, New York. Postpaid. $1.85.

This is a fascinating story centering around that flourishing organization in England, the Knights of the Blessed Sacrament. Written for boys it will interest others, the young as well as the old.

Father Scott's Books. P. J. Kenedy & Sons have just issued a large edition of Father Scott's books at so low a price that we are sure they will interest all the Fathers assigned to missionary bands. The books themselves, "Credentials of Christianity," "God and Myself," "Hand of God," "You and Yours," have proved their value and been acclaimed by pastors and hierarchy as worthy of energetic recommendation at missions for the good they can do.

Now these four titles can be had, excellently printed on good paper, at a wholesale price of 20 cents per copy or $18 per 100 copies of one or more titles. The retail price is 25 cents.

"Cobra Island," by Neil Boyton, S. J. Benziger, Bros., New York. $1.10 net.

Here is a new book by a new Catholic writer. It ought to be heralded with beat of drum and blare of trumpet by the Catholic Press; but it won't. Some few years ago, Mr. Mark Gross, S. J., presented our boys with an extraordinary book of adventure, "Double-Eagles" Did the Catholic Press make it known? Not so as you could notice it.

We venture to say that a large percentage of Catholic editors doesn't even recall the name of the book or the author. We who have written twenty books for the young may bless our stars that we began our work thirty odd years ago, when John Boyle O'Reilley, Kathleen Conway, Maurice Francis Egan, Charles O'Malley and the Reverend John Talbot Smith and Father Hudson were Catholic journalists. Apparently, they have left no successors. Father Boyton's book concerns a delightful boy who tells his own story. The tale is of travel and adventure. As Desdemonia listened to Othello so will every boy and girl listen to this new hero—a boy scout, a Catholic boy scout, whose Catholicity, and if I may coin a word, scoutishness enter into every chapter of this absorbing story. "Cobra Island" has the stuff of which classics are made; but, I fear it will not become a classic; the language used is the language of the boy of 1920. A classic must be made of more enduring language. But it is really delightful, inspiring, witty and wise. Our children have a new writer worthy of his prospective readers.—*St. Xavier Monthly Calendar.*

"St. John Berchmans," by James J. Daly, S. J. New Yorh, P. J. Kenedy & Sons, $1.50 net.

A peculiar difficulty lurked in the writing of this biography. Its subject led a life extraordinarily devoid of unusual in-

cident and outward adventure, and the telling of his story offered an almost unbroken opportunity for dullness and tedium. John Berchmans, indeed, was the saint of the commonplace. He won his sainthood not by martyrdom or fiery ordeals or marvelous visitations common in other saintly lives, but simply by an assiduous attention to the humdrum duties of every-day living. In his acts and in the circumstances surrounding them there was nothing whatever out of the ordinary, so that it is doubtful if any other saint had less of what the world calls romantic appeal. And yet, as Father Daly presents him, John Berchmans stands out as a figure both romantic and appealing—appealing because the difficulties and problems he met were altogether of the same dusty, workaday sort with which the great majority of us have to deal, and romantic because of the high spirit, the engaging humor, the pervasive charm and the invincible courage with which he met and conquered them. The Saint was only twenty-two years old when he died at the Jesuit novitiate, at Rome, on August 31, 1621; into that short space he crowded such a multitude of heroic acts of ordinary duty as to merit the crown of sanctity.

A frequent complaint brought against hagiographical writers is that they turn out stained-glass figures or plaster casts with which the average mortal feels little in common. No such charge will lie against the present work. Father Daly gives us a human picture of a human being, though a human being, it is true, all of whose powers were fused and held at a white heat by a consuming love of Christ. The author assuredly does well by his hero in listing such items as the saint's personal likes and dislikes. It is pleasant to learn that the saint had a prejudice in favor of smiling faces and gentle manners, and it somehow brings us into closer sympathy with him to be told in his own words that "frequent contradictions displease me," or that "being too dainty displeased me," or that "an ironical way of talking displeased me." Moreover, John was a collector of stories, of which the following was one of his favorites: "Someone said to Father Ledesma when he was dying, 'Father, you are still needed here for the welfare of the Church.' Father Ledesma looked sharply at the speaker and replied, 'Peter and Paul are dead, and the Church has suffered no harm.'"

That the literary quality of the present work is exceptionally fine will of course be no news to those familiar with Father Daly's work in the periodical press. As a stylist, indeed, we have long considered him in the front rank of contemporary critics. Here, as elsewhere, his work is characterized by an unfailing deftness of phrase and by a cool and penetrating observation of human nature. In this book, he has various angles of approach, but whatever his approach, he succeeds in making it a source of lucid commentary on his subject. As an example of biographical skill and literary

management, it is no exaggeration to say that "John Berchmans" is a veritable event.—*Catholic World.*

Theologica de Ecclesia; auctore Michael d'Herbigrey, S. J. I. De Deo Universos Evocante ad Sui Regni Vitam, seu De Institutione Ecclesiæ Primæra. Editio secunda. Parisiis. Gabriel Beauchesne, Rue de Rennes, 117, 1920. II. De Deo Catholicam Ecclesiam Organice Verificante seu De Hodierna Ecclesiæ Agnitione. Editio secunda auctior.

The same author and publisher. 1921. Two fine volumes. We hope to call attention to them again in a fuller review.

OBITUARY

Father John B. Kokenge

When death vanquished the great frame of Father John B. Kokenge, on January 16, the Missouri Province lost a tower and monument of kindliness, a giant of a man, with the heart of a boy, and with that human touch which makes a man dear and serviceable to those with whom he mingles. A signal testimony of his winning character marked his funeral from St. Ferdinand's Church, at Florissant, where he died. Though he had been stationed there but three months as assistant pastor, and was scarcely acquainted with his surroundings, the villagers turned out en masse, on a bitter cold morning, to attend the funeral services; and many a sincere regret was uttered that one who was fitting so happily into the community should have had so brief a stay.

Born in Germany in 1848, Father Kokenge came to this country at an early age, and spent his boyhood in a village in Indiana. After completing the literary course at St. Francis Xavier's College, Cincinnati, he taught in the parish school for a year before finally deciding to enter the Jesuit Novitiate in 1875.

Three years of regency, from 1878 to 1880, immediately after his juniorate, were divided between Chicago and Cincinnati, after which he began the philosophy course at Woodstock. There followed another year of teaching at Chicago, then in 1885 he returned to Woodstock for four years of theology. He was ordained priest at the end of the third year, in 1887.

After teaching philosophy at St. Mary's, Kansas, in 1890, Father Kokenge made his tertianship in 1891. He was at Chicago in 1892, at Detroit in 1894, back at St. Mary's teaching philosophy from 1895 to 1900. Six years of pastoral work at St. Joseph's Church in St. Louis followed; then he spent a year each at Seattle, Washington, the Indian Mission of Montana, and in British Honduras. The seven years from 1910 to 1916 he labored at the Cook County Hospital, Chicago, a most arduous post for one of his physical proportions.

Once more, in 1919, he changed his residence, this time going to Rockhurst College. There he stayed until October, 1921, when his last assignment came.

The record of his travels is the series of friendship extending all over the province. Wherever he went his simplicity and friendliness won a place for him, and his presence never

failed to stimulate and add new interest to recreation. No one was long unaware of his hobby for philosophical argument, and all enjoyed the good-natured zest with which he plunged into any such discussion which by chance or design had arisen.

Through all his career he bore without complaint the greatest obstacle that can confront a man of studious bent—weak eyesight. At times he could not turn to a book; at no time could he read freely. But he made himself a scholar and a deep reasoning philosopher despite this hindrance, and even when added years had increased his optic trouble, he translated the highly idiomatic German of Father Hurter's "Eight Day Retreat" into a much praised English version. He was engaged in the translation of a second work by Father Hurter, and had finished two-thirds of it when death interposed.

Father Kokenge enjoyed the distinction of being the tallest man in the province; his height of six feet six inches made him loom far above most of his associates. But he never strove to hide his distinction with a stoop; instead he would draw himself up to his full height, making every inch count, and stepping along with an amusing and quite unaffected lordliness of carriage that drew all eyes to him.

The end came swift and unexpected. On Sunday, January 15, he complained that his heart was bothering him. The pastor, Father Joseph Milet, decided that his colleague could be best cared for at the Seminary, and arranged to have him taken there the following day. A brother had called for him, and while they were preparing to take him to the auto, without a cry or a groan he sank down, with barely sufficient time in which to receive Extreme Unction before his spirit departed. Thus ended forty-seven years of toil in the Society of Jesus, during which obedience and readiness of labor never flagged, and simplicity and charity found constant expression.

The funeral Mass was celebrated by the pastor, Father Milet, at St. Ferdinand's Church, at 9.30 o'clock, on January 19, and the body was interred in the cemetery at St. Stanislaus' Seminary.—R. I. P.

Father John Baptist De Schryver

Less than a month before the golden anniversary of his entrance into the Society, Father John Baptist De Shryver departed this life Tuesday evening, February 21, at St. Joseph's Hospital, in Omaha. Except for a very few days, he had been there since the eve of Thanksgiving.

At the beginning of the scholastic year, Father De Schryver, still vigorous, and bearing well his seventy-two

years, had resumed his two classes of French; but in November he was afflicted with hemorrhage of the bladder and was ordered to the hospital for diagnosis. It was found that, as the doctor feared, the ulcer of some years before had developed into carcinoma. He returned to the college in December, but only to feel himself obliged to go back to the hospital almost immediately. His last Mass was said on New Year's day. As the cancer advanced it became increasingly difficult for him to eat, and he weakened fast. He was interested in the visits paid him, but towards the end was often out of his mind, though he did not suffer the worst of the acute pains which the terrible sickness can bring. He received Extreme Unction twice,—the last time only a few days before death, and he asked God to take him.

Father De Schryver, or De Shryver, as he sometimes spelled his name, was one of the last survivors of De Smet's companions. He was born at Opdorp, a little town in the diocese of Ghent, East Flanders, October 26, 1849, and the certificate drawn from the parish register of the Church of Our Lady at Opdorp shows that he was baptized less than twenty-four hours after seeing the light of day. Further indication of his parents' piety is found in the number of confraternities to which they belonged—that of St. Joseph at Londerzeel, of Our Lady of Montaigu, of the Poor Souls at Malderen, the "Davidsfonds" at the same place, the Society of St. Vincent De Paul, and others. A sister of Father De Schryver became an Ursuline and took the name of Sister Mary Berchmans. The future Jesuit attended the Society's college of St. Joseph at Turnhout, and in the years 1869-70 was a member of the second regiment of scouts in the Belgian Cavalry. An army document of the former year describes him as slightly less than six feet tall, with brown eyes and brown hair; and a photograph which he preserved to his death, and which furnished entertainment to his American brethren, shows him in the close-fitting, thickly braided jacket, and long, broad trousers of his walking uniform.

The first documentary records of his meetings with De Smet are two short autograph letters of the famous missionary, dated March, 1872. Father De Smet was then on his last European trip, and was just recovering from a serious illness which had followed on his six months traveling through Holland, Belgium, Luxemburg, England, Ireland and northern France. On March 3 he writes:

"*Dear Mr. De Schryver:*

"I arrived at Termonde yesterday evening. My health is improving. If the weather permits, try to come to see me tomorrow at the house of my brother-in-law, Van Mossevelde, to confer on our little affairs."

Ten days later he writes from Ghent:

"*Dear John:*

"* * * I have been to Tronchiennes. Rev. Father Petit,

rector of the novitiate, desires that you should report there the 19th inst., to begin your noviceship immediately. This will be very helpful to you during the long trip to St. Louis. I have also writen on this subject to your companion, Louis Jacquet. We shall leave together the day after Easter (April 2) in all probability, from Ghent, for Liverpool via Ostend, to embark on the 4th, on the steamer 'Cité de Paris.'"

Laveille says that De Smet embarked at Antwerp with nine recruits on April 7, and arrived at St. Louis in eighteen days. He died thirteen months later. The novice, Jean Baptiste De Schryver arrived at Florissant April 30, a date he remembered until death. He was among the novices or juniors on that 31st of July, 1873, when the golden jubilee of the province was celebrated with the rejoicings lately described for us in the *Jesuit Bulletin*. On the afternoon of that day he must have listened with youthful enthusiasm to the aged Father Busschott's Latin speech, and to the reminiscences of Father Van Assche, which went back to the pioneer trip from Whitemarsh and the first days in the Florissant log cabin.

Father De Schryver began his juniorate in 1873, before taking his vows. He went to Woodstock two years later, and after his philosophy taught at St. Mary's for four years. In 1882 he went to Louvain for theology. He found there Fathers Worpenberg, Votel, Grimmelsman, and later came Fathers Joseph Prince and A. K. Meyer. Two leaves of doggerel verse dedicated to Father De Schryver, and signed "Jonathan Wellwisher & Co.," belong to this period and testify to the good-natured banter of which he allowed himself to be the object among his fellow scholastics then, as he did to the end of his life among those who were greatly his juniors. One of the pieces, a parody on "The Last Leaf," under the caption, "Eheu!" bewails his early baldness, and informs us that—

"Now the sun reflects—
When the old 'tricorne' protects
Not the head—
From the convex mirror bright
A cheering, pleasing light,
It is said."

And again—

"Now he looks as sage
As a Doctor, at an age
Scarce mature.
Raven hair his head around
Make him look—aye—laurel-bound
To be sure."

The cheering light shone from Father De Schryver's face years after the raven hair had turned to white, and his latest photograph, taken with the Creighton community last summer, shows him with the broad smile of overflowing merriment which all his friends remember with delight as one of his characteristics.

He received the three major orders in the Jesuit church at Louvain in the late summer of 1885, being ordained priest on the feast of Our Lady's Nativity, and after his fourth year came back to America for his tertianship at Frederick. After half a year as teacher and acting minister at St. Mary's, he was transferred in January, 1888, to Creighton, where he was to spend more than half the remainder of his life and to teach two generations of students. In '91-'92 he taught at Detroit, and from '92 to '98 was prefect of studies in Omaha, joining the office of minister to his other duties for two of those years. For the next fifteen years he was teaching at St. Ignatius College, Chicago, and in 1906 he began the Belgian church of St. John Berchmans, which he delivered over the same year to its present secular pastor, Father De Vos.

It was in Chicago that Father De Schryver began the work of the student lecture club, which speedily gained such favor in the province, both among Ours and with the Catholic public. Someone in Europe had sent him a set of pictures on Jeanne d'Arc, and as he wanted to give an audience the benefit of them, it occurred to him to draw on the student talent of the college for a lecture. The venture was highly successful, and the work was developed. Other sets of slides were procured: lecture teams of students not only entertained audiences in Chicago, but traveled to other places and were enthusiastically received. Other colleges took up the work, and when Father De Schryver returned to Omaha in 1913 he introduced the Jeanne d'Arc Lecture Club at Creighton.

But Father De Schryver's principal work was the obscure but fruitful one of the class room. There he labored for more than thirty years, and one of the Creighton alumni, now an excellent priest, has testified that there is many a fine man living who would be worthless but for his influence. May he rest in peace.

Father Edward J. Barry

At St. Mary's Hospital, Pueblo, Colorado, on the morning of February 23, died Father Edward J. Barry, one of the most widely known members of the Society in the Rocky Mountain States.

Born in Ireland on June 17, 1853, he came to America with others of his family, making his home in Boston. Here he attended school. and adopted and pursued for some time the career of a draftsman and architect. As a young man in Boston he belonged to the Sodality of the Blessed Virgin of which the famous Father Fulton was director.

In 1880 Father Barry came West in the interest of his

health, and a year later he joined the Colorado Mission of the Society, entering at the old novitiate at Albuquerque. After a year's noviceship here he was sent to Florissant, and two years later he began his teaching at the old adobe college in Las Vegas. Later he went to Morrison, and thence to Denver. He began his philosophy at Woodstock in 1885, but his course was broken up in order that he might supervise the construction of Regis College, Denver. Later he returned to Woodstock where he finished his studies, and in June, 1892, he was ordained.

His priestly life was spent for the most part as pastor of souls in the diocese of Denver and El Paso; he was known as an intrepid builder, an eloquent orator, a representative educator, and more and above all these, a father to his flock.

Father Barry planned and built chapels and schools. As a missionary and retreat master he brought God's truth into many a soul with something of his own steadfast conviction. From the lecture platform he thrilled many an audience with the charm and vigor of his real Gaelic eloquence. Still most of his friends will remember him as "the parish priest." It is his most fitting designation.

Although a certain severity and harshness marked his outward manner, still it was of such a kind that the smallest child or most timid old person could break behind it to the unfailing priestly sympathy that formed Father Barry's true self. His was that sturdy vigor of character, found in a marked degree in our pioneer priests, which knew no compromise or temporizing, no fear nor human respect. This seeming austerity betokened a certain Catholic large-mindedness, which could not be confined by detail or limited by triviality.

Of Father Barry's three great hobbies, building, education and Catholic press work, much that would edify could be said. When old Father Pantanella heard of his death, he epitomised his career characteristically: "Wherever he was, he worked." Besides the construction of the material edifice of church and school, he strove constantly to make them serve their great missions. Practical religion he brought into the lives of all his parishioners, but to the youth he strove with all his force to convey every benefit of a Catholic education. His school was his pride. Into it he put his best energies. He supported with a constant interest its least and every achievement, and it always brought credit to the Church. He unstintingly devoted his talent of clear, logical writing to the interests of the Catholic press. Every Monday morning was set aside for the purpose of chronicling for the diocesan paper the happenings of his little world, the parish. Even a casual glance over these notes gave one a quick insight into the united family life of that parish, and many a faithful old person has received his only bit of eulogy from the pen of Father Barry. He had frequent contributions, more literary in style, in Catholic papers, but it is doubtful which he considered the more important.

That the death of Father Barry is considered a great loss to the Denver diocese and the Western States was shown by the large number of priests that gathered from all parts of the State, together with Right Rev. Bishop Tihen, to do him honor. A day before the end when the Bishop and a number of priests visited him in the hospital, he summoned what little strength remained to him to address them—a fervent discourse on the sublimity of the priesthood and of the religious life,—a fuller realization of which seemed to be his chief consolation as death drew near. This Jesuit pastor is mourned by thousands of his flock and by all his fellow priests.—R. I. P.

VARIA

ALASKA. *Alaska Missions Show Results.*—A former Governor of Alaska, a non-Catholic, has furnished the press with a sincere appreciation of the work done by Catholic missionaries, priests and nuns, in the far, frozen regions of the North.

These missionaries are working principally among the various tribes of Indians and the Eskimos. They are all actuated by the best of motives, says their eulogist.

From Ketchikan, in Southeastern Alaska, to Mary Igloo, away up on the Seward Peninsula, these noble missionaries are to be found. Almost all of them are members of the Society of Jesus, splendidly educated, well bred men, living the lives of those with whom they have cast their self-sacrificing lot without a murmur because of the numerous hardships.

Clad in their fur parkis and caps, and moose-skin or reindeer mittens, they travel on their sleds drawn by dogs on the trail to their various posts of duty. "An aggressive, kindly, forceful set of men who know the country and its needs."

Wherever go the Jesuits, says the writer, there too go schools and hospitals as well as churches. The schools and hospitals are in charge of religious women, gentle and refined, who have dedicated their lives to this service.

From vast experience, the missionaries have learned that the way to win those untamed hearts is to keep hunger and want from the doors of the small log cabins scattered here and there over the landscape.

The Alaskan missions are in charge of Bishop Crimont, S. J., who for over twenty-five years has devoted himself unselfishly to the evangelization of the people.

JUNEAU. *New Parochial School.*—Juneau, the capital city of Alaska, is rejoicing in the completion of the finest Catholic school in Alaska, the parochial school of the Nativity of the Blessed Virgin Mary. The beautiful building, which was erected in the face of many difficulties, stands as a monument to the zeal of the pastor, Father Aloysius Rocatti, S. J., and the devoted co-operation of the parish.

The new parochial school is ideally built, both as a school, as well as for the purpose of a parish house and social centre. The Sisters of St. Ann are in charge of the school.

AUSTRALIA. *The Enlarged Messenger.—The Messenger of the Sacred Heart* was doubled in size with the April issue. The type is also new. Of all the *Messengers* in English none is more interesting than this exchange from far off Australia.

AUSTRIA. *Letter from Father Robert Swickerath, Canisianum, Innsbruck, Austria, Dec. 10, 1921.*—I think I ought to give you a little account of what I have been doing during

the last year. I had asked Very Rev. Father General to allow me to go to Austria, as that country was in greater distress than any other, and our Fathers there were in great need. I had told you before leaving that my friends and acquaintances in and around Boston had been extremely generous to me and had given me the considerable sum of $10,000. Although I had never been in Austria, had never corresponded with anyone there, I felt so strongly drawn towards that country, because of its greater misery and sufferings, that I thought it was more in accordance with Christian charity to take that gift to Austria than to my own native country. Father General most willingly gave me this permission. In the letter which I received in Valkenburg, Holland, he wrote: "Your request has given me great consolation, and I was touched to see that you take such a practical interest in poor Austria." I had asked him how to distribute the money, and gave him my own idea about the distribution. He fully agreed with my suggestion, only asked me to give a little more to the poor than I had planned. So one-half went to Ours in Austria and other provinces.

I was very glad that Father General told me to give more to the poor. For in distributing the $5,000 I had most wonderful opportunities to study the conditions of Vienna. For I remained in Vienna, partly at the suggestion of our Fathers, partly at the urgent request of His Eminence, the Cardinal of Vienna. In the beginning I distributed gifts through members of the St. Vincent de Paul's Conferences. But soon the rumor spread of the American priest's charities, and many people came to our house to solicit assistance. During the year additional contributions were sent to me from the States, amounting to $7,000. To give a summary of what I did: I clothed 500 children, gave shoes to over 600 persons, helped many destitute families, assisted 15 convents, some of them in dire need, and placed many consumptives in a sanitarium, who, as the doctors said, could not have lived long if they had not been sent to some sanitarium. In a short time I hope to be able to send a more detailed account of what I have seen and done in Vienna. Ah, what I have seen, when going to investigate the cases reported to me, that I shall never forget! During summer several Americans, who knew me in the States, called on me in Vienna, and they remarked that in spite of apparent contentment with my work here, I showed a rather sad expression. Small wonder when day after day I heard the most pathetic tales of suffering and saw indescribable misery with my own eyes!

With those $17,000 I accomplished as much here, as if in the United States I had distributed $75,000, if not $100,000. I saved the lives of not a few, and brought help and new encouragement to hundreds. His Eminence, the Cardinal of Vienna, our own Fathers and many others

declared that it was God's goodness and Providence that had sent me to this poor city. In the beginning it was rather hard for me. Being used to the many good things in America, I found the food very poor, though the quantity was sufficient. In the first month I lost fifteen pounds; of course, I could well afford to lose that much, but it shows that Vienna was a good place for "reducing" without going through special "stunts," or taking any exercises. What I felt most was the cold. November, 1920, particularly, was rather cold, and for weeks we had no coal or wood, and so no heat in the house. My feet were badly frost-bitten. The Fathers wanted to heat my room, but I would have felt ashamed to permit any exceptions to be made. And I got through all right. Here one can learn that many things are a luxury which often are considered absolutely necessary. At breakfast we had what they here by courtesy call coffee (in reality a concoction of roasted rye and turnips) and a piece of black bread. Butter we had twice during the year, Easter and Pentecost.

Those who have travelled much in Europe know that the Austrians are a very genial people. I found our Fathers invariably and universally kind and charitable, and I felt immediately at home with them. They have gone through years of terrible suffering, and although conditions have improved a good deal, the life in some houses is still pretty hard. In several houses they get meat only twice or three times a week. If it had not been for stipends sent from abroad, especially from the United States, life would have been unbearable, in fact they would have had to face starvation. The Fathers are intensely grateful to the generous assistance sent from America. Good Father Zwinge,—God rest his soul,—was one of the kindest and most generous benefactors, and Father Provincial and others often spoke with affectionate gratitude of him and another Father.

It seemed in early summer that things would considerably improve, when suddenly, in August, the outlook became very dark again. The Krone fell rapidly; before the war the dollar was five Kronen, in August 1000, in September 2000, until recently it reached 8500. With the depreciation of the Austrian money the prices rose in proportion. Hundreds of thousands of people cannot think of buying meat. A pound of fat costs about 1000 Kronen, and there are many middle class people who have no more than 2000 Kronen a month; a pair of shoes costs 15,000 Kronen, which represents the monthly salary of a Vienna teacher, and so of other things. The outlook for the winter is very gloomy, and many people are on the verge of despair. And yet, here again the story of Dives and Lazarus is repeated; a number of profiteers and foreigners live in outrageous luxury while thousands are unable to get the necessary food. No one was surprised that demonstrations should occur, but lately in Vienna the Com-

munists utilized the dissatisfaction of the people and incited them to insane acts of destruction of property in stores, hotels, etc. No one knows what the winter will bring to this unhappy city.

Friends have often inquired whether I am not occasionally homesick for America. Well, I have been kept so busy that I had no time to indulge in any such idle thoughts. I must, however, confess that one day I had the "blues;" that was last year, Christmas, or rather the day before. I remembered the many pleasant Christmas days I had spent in the United States and the many kindnesses friends had shown me on those days. But then I also remembered what I had said more than once in sermons or conferences: "If ever you have the blues, look around to see whether you cannot show some kindness to some person, and that act of charity will have as special reward that the blues will be driven away." I acted on that principle, and on Christmas eve I went to the Provincial of the Franciscans, whose novitiate was in great need, and left a considerable alms with him. Then I went to a convent where I did the same. On Christmas day, in the afternoon, I visited several very poor and sick persons, to give them a much needed Christmas present. And when I went home in the evening, in a drizzling rain and slush, I felt a Christmas happiness, such as no presents or Christmas turkey in the States had ever given me. I expect to have that same luxury again this Christmas. For I must take a trip to Vienna to look after my several charges, and I know how eagerly they are waiting for me.

BALTIMORE. *Ground Broken for the New College by Archbishop Curley.*—Commencement exercises of Loyola College, at Evergreen Junior, on Charles street, were marked, June 12, by the breaking of ground by Archbishop Curley for the new $150,000 science building, the first of a group of five major buildings. The identity of the donor had been kept secret until commencement day, when it was announced that George C. Jenkins had made the gift. He participated in the ceremony of breaking ground for the new building.

ARCHBISHOP BLESSES SITE

The exercises started at 4 P. M., when the St. Mary's Industrial School Band led a procession of graduates, students and clergy from the manor house to the site of the new building. Here, following an address by I. Frank O'Brien, President of the Alumni Association, and the invocation by the Very Rev. Joseph A. McEneany, President of Loyola College. Archbishop Curley blessed the site and turned the first spadeful of earth.

The procession then returned to the manor house, where diplomas were awarded sixteen graduates. William Joseph Sweeney delivered the salutatory address and John Jacob Coniff the valedictory address.

In his address Archbishop Curley quickly brought applause when he said "America will not be perpetuated by force, nor by armies or navies, but by the moral stamina of its men and women."

On July 6, 1921, the estate known as Evergreen, Jr., was purchased as a site for the college department of Loyola. The property is situated in the most exclusive residential section of Baltimore. It has a frontage of over 500 feet on Charles Street Avenue, 1250 feet on Cold Spring Lane and about 670 feet on Reservoir Avenue, the fourth boundary touching the Garrett estate, known as Evergreen. An area of nineteen acres gives ample room for future buildings and extensive athletic grounds. A beautiful mansion, built in the Elizabethan style, provides lecture halls and faculty offices sufficient for present needs.

The new college has an elevation of almost 340 feet above sea level. It is three and a half miles from City Hall, and easily accessible by the York Road car and by the Guilford car, the terminus of the latter being about three minutes' walk from the school.

An attractive feature of the property is an Elizabethan garden, its long lane bordered with mounds and pyramids of boxwood, leading to an avenue of Lombardy poplars.

Parallel with the eastern end of the garden is located the chemistry building, work on which was begun immediately after commencement. The architect's sketch shows a structure in the Collegiate Gothic style. The central portion, which is of three stories, and two wings of two stories each, give a total frontage of 147 feet. The depth of the building is 64 feet. The first and second floors have an area of over 8100 square feet each, and the third floor, over 4200 feet. The plan provides for laboratories in Inorganic, Analytic and Organic Chemistry, in Physics and Biology, as well as lecture rooms for all of these branches.

The building will be ready for occupancy by the mid-year. The completed plans for the new Loyola include a gymnasium, provision for the erection of which is being made by the Alumni, a college chapel and other buildings.

The athletic field, which will be ready for use by the opening of school, is a tract of over six acres, surrounded by a quarter mile track.

Mr. George C. Jenkins, Donor of the New Building.—The new Loyola will always hold in grateful memory the name of Mr. George C. Jenkins, its first distinguished benefactor. Through the generosity of Mr. Jenkins, Loyola will be enabled to erect the new Science Building.

The Science Hall will be built in the Collegiate Gothic style. It will be 147 feet long and 64 feet wide. Provision has been made in it for laboratories for Inorganic, Analytic and Organic Chemistry; for lecture rooms for chemistry and

physics; for a reference library and for a laboratory and lecture room for biology.

Mr. Jenkins is the surviving member of the well known Jenkins family of Baltimore. Like other members of his distinguished family, he is well known for his zeal in furthering works of charity and philanthrophy. The beautiful hospital of Bon Secours on West Fayette Street, which has the reputation of being one of the best equipped hospitals in the State, is one instance of his munificence. His splendid gift to Loyola places Mr. Jenkins in the front rank of the promoters of Catholic education in Baltimore. The benefaction is one that will have a widespread and lasting effect for good on the present and future residents of this city.

The Novena of Grace.—The Novena of Grace for the year 1922 has passed into history, and will be remembered as the greatest of the novenas ever held in St. Ignatius', and probably in any church in the country.

The eleven services were packed every day to the street. Rain or shine, they came, all happy to be able to join in the grand choruses. The hymn to St. Francis Xavier was especially well sung this year. Last year it was new to our people, but this year it was like an old friend coming back, and all joined in with great fervor and devotion. A number of non-Catholics made the novena. May the great saint obtain for them the light of faith, which he brought to so many who "sat in darkness."

The painting representing the death of St. Francis helped the devotion of the people and kept our saint vividly before the eyes of all.

The car service was almost doubled during the novena, and two representatives handled the crowds. We estimate that fully 11,000 attended the novena. Many of them received Holy Communion daily, probably all received Communion at least once. Some 7,800 received in our church.

Besides all this, some twenty-two churches in Baltimore conducted the novena, and it seems, from all accounts, all were wonderfully attended. Between 30,000 and 40,000 persons must have made the novena of grace in Baltimore this year. It is not to be wondered at, therefore, that such an outpouring of the faithful and such devotion brought a wonderful outpouring of God's grace and remarkable manifestations of His loving goodness. In consequence, remarkable favors of all kinds were received, and souls away thirty-five and forty years from God, and a large number away for lesser periods, were brought back to God and the practice of their religion.

The Deaf-Mute Apostolate.—Father Purtell has been carrying on extensive work among the Catholic deaf-mutes of Baltimore, Washington aud other cities. From April 2 to April 9 he conducted a mission for them in Toledo, Ohio. On April 16, a number of his silent flock received their First Holy Communion in Washington. He held a social gather-

ing of his Baltimore parishioners at the Loyola High School on April 19.

He gave a retreat to the deaf-mutes of Pittsburg and vicinity, beginning April 30. There was First Holy Communion and May Procession at the Irvington School for deaf-mutes on May 7. Father Purtell gave a mission to the deaf-mutes of New York City from May 14 to May 21, and another in Manchester, N. H., from May 28 to June 4.

BELGIUM. BRUSSELS—*Death of Father Paul Pierling.*—Father Paul Pierling died in St. Michael's College, Brussels, February 25, 1922. He had spent sixty-six years in the Society. Born in Petrograd, 1840, he entered the Society in Austria. From 1872 to 1876 he was substitute secretary for the Society in Rome. Father Pierling was then sent to Paris, where, after the death of Father Martin, he became director of the work of Sts. Cyril and Methodius for the conversion of the Russians. In 1907 he established himself in our College of St. Michael, in Brussels, to which city the "Musée Slave" had been transferred. Father Pierling is the author of many works, and was an expert on the relations between the Holy See and Russia. Two of his diplomatic studies were crowned by the French Academy.

TRONCHIENNES. *The Memory of Father Adolph Pettit.*—Father Pettit, a great pioneer of the work of retreats for men, is still lovingly remembered by those who had the good fortune to make his retreats. His statue in bronze graces the refectory of the retreatants, who never fail to visit his grave. Unfortunately it has become almost impossible to write his life, which would be of the greatest interest and usefulness. All the voluminous notes, as well as his correspondence were lost during the war, and up to the present all search for them has been in vain.

Retreats in 1921.—Secular clergy, 42; retreatants, 6,000; religious priests, 20; retreatants, 700; religious, not priests, 14; retreatants, 700; men, 75; retreatants, 2,196; students, 30; retreatants, 850; soldiers, 39; retreatants, 1,353. These figures do not include the closed retreats.

BOHEMIA. PRAGUE—*Czech University Students in Retreats.*—The Catholic students of the University of Prague, who are grouped together in an organization known as the *Ceska Liga Akademická*, or Czech Academic League, have just concluded the first spiritual retreat held in the University. The religious exercises were conducted in the chapel of their college, the College Ernest de Pardubitz, so named after the first Archbishop of Prague.

The exercises were conducted by the Bohemian Jesuit, Father Sharek, and at the close of the retreat, Mass was celebrated by the Archbishop, Monsignor Kordác. The whole body of student retreatants received Holy Communion at the hands of the Archbishop, and the University Church,

where the celebration took place, was crowded by representatives of every part of Catholic life in the Czecho-Slovak capital. In the face of the apostasy movement within the Republic, the fact that there is a student body of 150 Catholic students in the University of Prague is not to be lost sight of.

BUFFALO. *Canisius High School—The Southern Tour of the Debating Team.*—The debating team returned from a three weeks' tour of the Southern States undefeated. They left Buffalo with the endorsement and best wishes of Federal, state and city officials. The local press published the letters sent to the school by United States Senators Calder and Wadsworth, Congressmen MacGregor, Dempsey, Mead, and S. D. Fess, of Ohio, chairman of the Republican Congressional Committee, Senators Gibbs, Swift, Hill and Martin, Assemblymen Rowe and Beardesley, and from presidents of the local clubs. Mayor Schwab wrote in part: "As Mayor of Buffalo, I commend the tour of the Canisius debaters. The fact that a team of Buffalo students will appear before prominent clubs in Southern cities cannot but bring our city and its educational standards to the attention of the South. This will be done in a way of which Buffalo can indeed be proud and thankful. . . . May the debaters represent Buffalo in the South as I know they can." The Buffalo Chamber of Commerce wrote. "It is with extreme gratification that we learn that Canisius High School has arranged to send a debating team through the Southern States. From past experience we know how much this means to the city of Buffalo and its educational institutions, among which Canisius High School has such a prominent position. We recall with pleasure the wonderful results achieved by Canisius debaters last year in the Middle West The recent public debate in our city on Commission Government is still fresh in the minds of Buffalonians, all of whom are deeply impressed by the wealth and force of the arguments presented. We know that in their Southern tour the Canisius team will maintain the high standards and records achieved in the past."

The tour, which was the most extensive undertaken by any school team in the country, brought the debaters into seventeen States. The debaters addressed representative audiences in almost all the prominent Southern cities. Besides, they reached many hearers by radio-phone, for the *New Orleans News Item* invited them to their auditorium from which their speeches were sent over a territory of 800 mile radius by the radio-phone broadcaster service of Louisiana's largest newspaper. In cities where debates could not be arranged the debaters were given audiences. Thus they addressed, among others, Seton Hill College, of Greensburg, Pa., St. Xavier College and the Trinity Club of Louisville, Maryville College of St. Louis, Christian Brothers'

College of Memphis, the audience at the Crescent Theatre, New Orleans, under the auspices of the Knights of Columbus.

But the features of the tour were the public debates with teams of prominent Southern schools. These debates had been widely heralded by the Southern press, because in every case they marked the first intersectional contest between Northern and Southern schools. The subject of debate enhanced intersectional rivalry, for the proposition was phrased, "Resolved: That the political solidarity of the South is still justified." The Canisius debaters always upheld the negative. The Solid South is dear to Southern memories, cherished in Southern tradition and unshaken in Southern politics. Of all the Southern papers over ninety per cent. are Democratic. This, and returns from recent elections make it evident that what our debaters opposed is something that the South wants. President Harding's Birmingham, Ala., speech renewed discussion of the advisability of the Solid South, and the coming of our debaters was very timely. In opposing the Solid South our debaters were forced to steer very delicately between anything that would offend Southern sentiment, and anything so deferential to Southern opinion as to injure their case. They had to hit hard, and yet not wound sentiment. The audience could not but make it evident that the Solid South is, with them, as darling a principle as ever. Every debate was hard fought right to the sounding of the gavel. But in the heat of debate our speakers were never tempted to exchange personalities, and nothing marred the parliamentary excellence of the debates.

In every debate the judges, who were Southern officials, gave the decision to Canisius. Twice the decision was unanimous. Officials there paid generous tribute to Canisius. In Mobile, where we defeated the team of Spring Hill High School, the largest Jesuit school in the South, Mayor G. E. Crawford called the team "exceptional." In Charleston, S. C., where we were opposed by a graduate team, alumni, of Bishop England High School, the largest Catholic High School in the State, Mayor J. P. Grace was most emphatic in approval. In Savannah, Ga., where we defeated the team of the Benedictine School which has just won the championship from the largest public school in the State, the *Savannah News* said editorially: "The Buffalo debaters gave an exhibition of their skill in debate which fairly took the breath away from the opposing team, as well as from the audience. No such junior debating has ever been heard in Savannah. The judges unanimously awarded the palm to the Buffalo team, and the audience fully concurred in the decision. It was an extremely fine example of debating and one which will have distinct educational advantages for Savannah students." In Vicksburg our team defeated the

largest public high school in the State of Mississippi. In Memphis, Principal J. L. Higshaw, of Crockett Technical School, the largest school of its kind in all the Southern States, said in part: "You debaters are reaching vast audiences in the South, and you will contribute much to the development of that splendid citizenship which this nation needs to reach the sublime progress expected of her. I have been connected with school and college debating for many years and can say that this tour of yours ranks first as a national debating achievement."

CALIFORNIA PROVINCE. *Mt. St. Michael's—Tercentenary Celebration of St. John Berchmans.*—The philosophers of Mt. St. Michael's began preparations for the tercentenary celebration of St. John Berchmans, in February, 1921, by a novena of months in his honor, Since the main details of this novena have already appeared in the LETTERS, it remains but to tell of the successful completion of the jubilee festivities.

During the vacation at villa, the prescribed devotions of the novena were adhered to as strictly as circumstances would permit.

On the evening of August 13th, the three hundredth anniversary of St. John Berchmans' death, a short literary and musical entertainment was given by the scholastics. The most noteworthy numbers of the program were the four taubleaux presented at the end. These were undertaken at first with a good deal of misgiving, but the event justified the predictions of the most sanguine among us. The first tableau represented the death of Berchmans. The curtain rose to the mournful strains of the Benedictus, and disclosed a small room where lay the dying saint, clasping to his breast his crucifix, beads and rule-book. Around the deathbed were grouped several scholastics holding lighted candles, Father General Vitteleschi and Father Cepari, then Rector of the Roman College. The presence of Cardinal Bellarmine, in his red cassock and cap, added a touch of color to the sombre scene. The other three tableaux portrayed events that occurred during the canonization of the saint. Religious of various orders, Monsignori, Bishops, Cardinals and Pope Leo XIII were among the participants in these scenes.

Another phase of our summer activities was the preparation of two pamphlet lives of St. John Berchmans. One, a very short sketch, written by Mr. Lyons was printed in great part by our own *Press*. Early in September, a copy of this work, with a letter of explanation, was sent to a number of schools and colleges. The price was kept as low as possible, only $1.50 being asked for a hundred copies. In a short time orders began to come in, and continued to do so until just before the feast in November. Many directors of sodalities and sanctuary societies procured the pamphlets for free

distribution among their charges. Altogether, some 8,000 copies of this sketch were disposed of.

The other life, a more pretentious biography, was written by Mr. Semeria, and printed at San Francisco. It has sold well, especially in the Western States.

The actual celebration of the feast on November 26th was ushered in by the Five Sundays in honor of St. Berchmans, and crowned by the solemn triduum of festivities that extended through November 24th, 25th and 26th. The afternoon of the 23rd was spent in decorating the chapel and refectory for the occasion. The decorations in the chapel were elaborate: on the main altar, the symbols of the saint held a prominent place, while St. Joseph's altar was made into a temporary shrine of St. John, the centre-piece being a painting of Berchmans, the work of Mr. Joseph O'Brien. The refectory was more simply decorated in the papal colors of yellow and white.

Then came the three days "that shall never be forgotten." Both on Thanksgiving Day and on St. Catherine's Feast; hymns were sung during the community Mass, and in the afternoon there was Solemn Benediction, followed by the prayers of the triduum. The program for Thanksgiving called for "An evening in honor of Frater Laetus," and gathered together in the recreation room, all proceeded to make it such. The orchestra was there and added to the hilarity of the occasion.

The distinctive feature of Saint Catherine's Feast was the comedy-drama. "A Voice from the Orient," given in the auditorium at 7.30 P. M. Right Rev. Augustine F. Shinner, D.D., Bishop of Spokane, was the honored guest of the evening. The Bishop remained over night to be with us to celebrate the Solemn Pontifical Mass, which inaugurated the feast-day itself at 6 A. M., Saturday, November 26th. Rev. Father Rector was assistant priest, Father Ford, deacon, and Father Galtes, sub-deacon, with Fathers Chianale and Purcell as deacons of honor. After the gospel, Mr. William Dunne mounted the altar steps and delivered a panegyric of St. John. Throughout the Mass, the choir rendered an appropriate and long-prepared program, one of the numbers being a hymn in honor of the saint of the day, and composed for the occasion by the philosophers.

At 10 A. M., an illustrated lecture, showing places and objects connected with the life of St. John was given in the Auditorium. In the first part of the lecture, Mr. Francis Janssen, who was himself born in Belgium, showed the varied beauties of St. John's native land, scenic, architectural and devotional, leading us at length to the confines of France. Here Mr. James Lyons took up the duty of guide and pointed out the road that St. John most probably took on his way to Rome. Then followed views of the many places which St. John visited during his stay in the Eternal City. Right Rev. Daniel M. Gorman, D.D., Bishop of Boise,

Idaho, was present at the lecture, as well as several priests of neighboring parishes who had accepted the invitation to partake in our jubilee celebration. Hence it was a right impressive gathering that did honor to the refectory part of the program at 12 noon. Bishop Gorman was also to have officiated at Solemn Benediction in the afternoon, but was unable to remain on account of confirmation appointments for the following day.

The great feast was brought to a close by the entertainment held at 7.30 P. M. Two short plays, "*The Heart of Berchmans*" and "*The Bishop's Candlesticks*" formed the main part of the program. The first of these was a distinctly home-made production, composed for the occasion by one of the philosophers. Moreover, two of the musical numbers were the work of the Spiritual Father, Father Hipp.

After the entertainment, Rev. Father Rector made a short speech and expressed his satisfaction at the complete success of the tercentenary year, which he attributed to the splendid spirit of co-operation which had been conspicuous throughout. He thanked all who had contributed in any way to the happy result, and declared his belief that all the festivities were but a partial manifestation of the high and inspiring esteem which all the philosophers feel for the saint of the common life.

A permanent souvenir of our tercentenary celebration came in early December, when Very Reverend Father General wrote a letter in answer to our petition and constituted St. John Berchmans, patron of the philosophers of this house.

MISSOULA. *Father Laurence Palladino and His Book, "Indians and Whites in the Northwest."*—The following is an editorial which appeared in one of the local papers.

A WORK FOR EVERYBODY

One of the grand old men of Montana is Rev. Father Laurence B. Palladino, who came to Montana more than a half century ago as a missionary of the Roman Catholic Church among the Indians of our own immediate neighborhood. During all that period and before, his life has been devoted to good things and has been a splendid inspiration, as well, to the priests and missionaries who followed in his footsteps. He is revered and loved as a pioneer, a loyal, helpful friend whose memory will live along with that of the heroic Roman Catholic missionaries who blazed the trail through the forests of Montana, long in advance of civilization, and taught the religion of Jesus Christ to the savages of the wilderness.

Far advanced in years, and suffering the discomforts of ill health, Father Palladino may be found every day very busy in his room at St. Patrick's Hospital. Possessing a fine, cultured mind that is as alert as ever, Father Palladino has been engaged in revising a book that he published some years ago, entitled "Indians and Whites in the Northwest."

It is a work of great historical interest and the only authentic history of the Indians in western Montana, reciting the work of the early day Roman Catholic missionaries among them.

The friends of Father Palladino are most desirous that a new and revised edition of this work be published with the least possibly delay, so that he may see it in print before he is called over the range. A fund of a few thousand dollars will be needed for this purpose. Contributions will be most heartily welcomed, but while these are coming in, it is proposed to raise as much money as possible by other means. To this end a benefit concert will be given at the church of St. Francis Xavier on Palm Sunday and under the auspices of the church choir. A most attractive musical program has been arranged, and we feel very sure that the mere announcement of this event and the purpose will be quite sufficient to assure a large attendance of all citizens, quite regardless of differences in sect or creed.

Father Palladino belongs to all Montana. He has been a true soldier of the cross, and all Protestants as well as Catholics should welcome the privilege of aiding the publication of a work that will have great historical value to future generations.

CANADA. *St. John Berchmans' Tercentenary.*—In a booklet, entitled "L'Hommage du Canada à Saint Jean Berchmans," one reads a most interesting account of the tercentenary celebration as carried out throughout the vast expanse of the Dominion of Canada. The narrative shows that the homage of the Canadian Province of the Society of Jesus was not unworthy of the illustrious jubilarian, and measured fully with the wishes and expectations of Rev. J. M. Filion, Provincial, who, by his counsels and suggestions, gave impetus and direction to the entire movement.

At the request of Father Provincial, His Excellency the Apostolic Delegate, R. Di Maria, of Ottawa, graciously accorded an indult of special solemnity to the feast in all the churches of Canada. The Canadian Hierarchy was then approached, and in his letter to the entire episcopate, Father Provincial clearly expressed the object of the celebration. It was to be an anniversary of a feast of religious education. Like Stanislaus and Gonzaga, John Berchmans is the patron of childhood and youth. His age and manner of piety make a special appeal to these classes. This model, placed before the eyes of the younger generations of Canadians, would mean more to them than precepts and theories. The young Belgian would teach them lessons of obedience in an age when parental authority is on the wane. He would above all recall the students of today from their dreams of liberty, pleasure and money to the contemplation of a youth, like themselves, preparing his heart in the labor and success of his studies, to answer the designs of heaven upon him. The Hierarchy was asked to solicit the co-operation of the clergy

in view of making the feast an occasion of spiritual rejoicing and edifying instruction for childhood and youth.

The episcopate most heartily approved and blessed the project. Some of the bishops assumed the responsibility of organization for the feast in their own dioceses. Bishop Émard, of Valleyfield, Quebec, issued a pastoral letter of sixteen pages, indicating lessons to be drawn from the life and virtues of the saint. Bishop Dowling, of Hamilton, Ontario, in his pastoral letter, invited the faithful, and especially the children, to receive communion in honor of the saint, and the pastors to give an instruction on his life. Cardinal Begin and other archbishops and bishops, in circulars and diocesan journals, expressed the wish that solemn exercises and general communion for the children be carried out. We regret that space will not permit us to give some extracts of the replies received from the episcopate,—convincing proof of the spontaneous accord and spirit of sympathetic interest in the celebration.

Following this high approbation of the Canadian Episcopate, a new letter was issued, and five thousand copies were sent to the pastors of parishes and to the numerous institutions of education throughout the entire country. This circular embodied the ideas of Father Provincial's letter to the hierarchy, and outlined a programme which was suggested for the celebration. This programme included general communion for the children and for those who could conveniently carry it out, a triduum was indicated. Among the great number of answers received may be mentioned those from the presidents of the univerities of Otttawa, Ontario, and of Memramcook, New Brunswick, as well as from the rectors of numerous colleges.

THE FEAST AS CELEBRATED

The catholic press of the country took up the event with enthusiasm and gave it an importance anticipated by no one. *Le Devoir* of Montreal, *Le Droit* of Ottawa, and *La Liberté* of Winnipeg, opened their columns to writers to celebrate the glory of the new patron of youth. *L'Action Catholique* of Quebec and *La Patrie* of Montreal devoted to Berchmans their first pages, artistically illustrated.

As regards the celebration in the various parishes we must be limited to summary statements. The suggestions of Father Provincial were in general faithfully adopted. In the parishes of the City of Montreal, it is estimated that more than 100,000 children and young men received communion on the feast of the Saint. Felicitous reports were received from the other dioceses of the Province of Quebec. From the diocese of Haileybury, Ontario, came an enthusiastic description of the solemnities at Macamic, a town of recent establishment. In the Cathedral of St. Boniface, Manitoba, besides the general communion, a Pontifical Mass gathered the children to hear a panegyric on Berchmans by Rev. P. Bournival, S. J. Keewatin, in the Northwest, sent its touching account. Its missionary Bishop, Monsignor Charlebois, O. M. I., wrote to

say that the little Indians of his Vicariate-Apostolic had their triduum in honor of the saint, and asked that copies of the life of Berchmans be sent to the Indian schools at Cross Lake and Beauval, Saskatchewan. Favorable replies were received from the archdioceses of Kingston, Ontario; Halifax, Nova Scotia; Winnipeg, Manitoba, and from the dioceses of Antigonish, Nova Scotia; Charlottetown, P. E. Island; London, Sault-Sainte-Marie, Pembroke and Peterborough in Ontario.

It was in the schools, convents, academies and classical colleges that the celebration attained its fullest splendor. A careful estimate places the number of communions at almost a million. In many places, to impress the memory of the young with the lessons of this feast of religious education, dramatic performances were staged in honor of the saint. Rev. Louis Lalande, S. J., Rector of St. Mary's College, Montreal, organized a literary competition in the schools and convents of the city. He offered prizes to the pupils writing the best essays on Berchmans and his virtues, and went himself to proclaim the winners and distribute the coveted honors. This example was followed in our own colleges and in many other institutions of learning, notably in those of the clerics of St. Viateur. In a circular to all the houses of this congregation, Rev. P. Charlebois, Provincial, prescribed the reading of the Bishop of Valleyfield's excellent Pastoral, and where it was possible, a triduum and entertainment in honor of our young saint. Thus more than thirty colleges or academies in a group observed the feast with solemnity. Similar instances in the case of other religious institutions could be cited. Definite reports were received from many classical colleges under the direction of diocesan clergy, and it is known that almost every Catholic college in Canada celebrated, each in its own way, the tercentenary of Berchmans.

Needless to say, the new patron of youth was not forgotten in our own colleges and churches. Father Provincial addressed a special letter to Ours, dwelling upon the graces of piety and of religious vocations that would be effected by this solemn festival. Novenas, triduums, panegyrics, receptions of new members of the congregation of St. John Berchmans, Solemn High Masses, communions, literary compositions for which prizes were given, entertainments, musical and dramatic, such in brief, were the preparation for and actual celebration of the tercentenary of Berchmans in the Canadian Province of the Society.

The booklet of twenty-eight pages, prefaced and concluded by poems in honor of the saint, is dedicated to Reverend Father General. It is the chronicle of a marvellous work accomplished by splendid organization, which in its turn was supplemented by the hearty co-operation of an episcopate and a devoted clergy, Secular and religious. The young

Jesuit Saint is enthroned in the hearts of our Canadian youth.

RETREAT MOVEMENT GROWS IN CANADA

According to statistics in *La Vie Nouvelle* (Montreal, February, 1922), the house of retreats, known as Villa Saint Martin, during the past year, received 57 groups of retreatants; 2,018 persons made retreats, an increase, of 237 compared with the preceding year, and 1,178 compared with the year 1914, the first year at the Villa Saint Martin. So great was the throng that not only individuals, but entire groups had to be put off for want of accommodations. Some of these groups have applied again and again during the past two years. If adequate housing facilities had been available the number of those who made retreats would have been augmented by one-third.

POPULARITY OF RETREATS

Of the 2,018 persons who made a retreat in 1921, there were 1,194 newcomers, 316 came for the second time, 204 for the third, 96 for the fourth, 66 for the fifth, 58 for the sixth, 31 for the seventh, 25 for the eighth, 12 for the ninth, 8 for the tenth, 3 for the eleventh, 3 for the twelfth, 1 for the thirteenth and 1 for the fourteenth time.

AVOCATIONS REPRESENTED

The number of different occupations represented by the retreatants also shows that the retreat habit is no longer confined to any one class. There were 204 commercial travellers, 169 workmen, 167 collegians (chiefly in the senior year), 150 merchants, 125 bank employees, 112 farmers, 99 clerks, 99 railroad employees, 90 in the tramway and street-car service, 69 students (43 in the faculty of medicine), 50 notary publics, 50 grocers, 46 police officers, 39 priests, 36 newspapermen, 31 lawyers, 30 physicians, 29 teachers, 16 engineers and architects and 14 dentists. This means that practically every work in which our Catholic laymen are engaged was represented.

The work of retreats, as has often been said, is one of the most timely forms of church activity today. It is hoped that the work will develop even more strongly in Canada during the coming years. In Canada the Catholic laity has been schooled for important social tasks through these "closed retreats." A body of well-trained Catholic laymen for the tasks that await in the coming years is imperative. (From *The Pilot*, Boston, March 11, 1922).

RE-OPENING OF "LA BROQUERIE"

The number of closed retreats at Villa Saint Martin has been so augmented that the re-opening of the old house of retreats at Boucherville is now under way. The old historic Manor house, La Broquerie, the present weekly villa of the House of Studies, Montreal, is an hour's boat trip down the St. Lawrence from the city. Its 29 rooms and its chapel will be

renovated and all ready March 24th. 15 closed retreats for young men have been booked for the summer of 1922 (cf. *Nouvelles*, April, 1922).

It may be noted that other retreat centers of Canada are falling in line with the example set them by the Mother House of Retreats, Villa Saint Martin. From June 1 to October 1, 1921, 13 groups of laymen made closed retreats in Quebec City, 5 at Loyola College, Montreal; 5 at St. Boniface, Manitoba, and 4 at Ste. Marie de Beauce, Quebec.

QUEBEC. *Villa Manresa—Laymen's Retreats.*—During the year 57 retreats were given, with 1,200 retreatants. The number of rooms being only 30, limits the number of the retreatants. The total number of closed retreats for men preached by the Fathers of the Province of Canada was 156. The retreatants numbered 3,600.

CHINA. *A Note About Native Priests.*—That Ours of the old Society never neglected the work of educating and training native clergy is evident from the fact that during the 17th and 18th centuries there were 44 Chinese Jesuits, and one a native of Tonkin, in the whole empire. *Relations de China.*

COLOMBIA. *The Apostleship in Colombia.*—This is a country publicly consecrated to the Sacred Heart. The month of June is kept everywhere with extraordinary devotion. Throughout the year, too, the communions on the First Fridays are very numerous. Not long ago in our church at Medeline, one of the chief towns, three priests were engaged on a First Friday continuously from four o'clock to ten in distributing the Holy Eucharist. The director of the Colombian *Messenger* reports that there is hardly a home, a school, a municipal building, a club, throughout the country where there has not been enthroned an image of the Sacred Heart.

ENGLAND. Copy of a letter from Bishop (afterwards Cardinal) Thomas Weld to His Holiness Leo XII, October 19, 1826 (original in the archives of the Congreg. of Eccl. Extr. Affairs):

Beatissime Pater.—Beatitudinis V^ae. summam in me benevolentiam expertus, cum me, tanto munere indignum, ad Episcopatus ordinem promovere dignata est, ad eam fidenter accedo, rem non levis momenti B^i. V^ae. suppliciter expositurus. —Soc^i. Iesu ut impense faveam multa me impellunt. Nam præter ipsius Societatis in Angliam merita, in qua ducentos fere annos pro fide Catholica conservanda ingentes labores, non sine sanguinis profusione, tulit, eo me movet auctoritas Patris mei, viri pii et de religione bene meriti, qui reliquiis Collegii Anglicanii Leodiensis Soc. Iesu cum in Angliam An. D. 1794 refugerent, domum suam et hortum de Stonyhurst ad habitandum concessit.—Multo vero magis me movet auctoritas B. V^ae. quæ fel. rec. Pii P.P. VII, totque tantorumque Summorum Pontificum Prædecessorum Suorum vestigiis insistens, renascentem Societatem Iesu tanto favore prosequi

dignata est.—Igitur non sine magno dolore video, Constitutionem, quæ incipit "*Sollicitudo omnium Ecclesiarum*" a Prædecessore Suo fel. rec. Pio. PP. VII editam nondum in hoc regno effectum suum sortitam esse, obstante Rescripto dato die 18 Aprilis A. D. 1820, quo responsum est, *Societatem Iesu in Anglia, cum civilis Potestas eidem recipiendæ ac revocandæ repugnet, nondum restitutam censeri.* Quare B^m^. V^m^. humillime supplico, ut Rescriptum præfatum ita revocari iubere dignetur, ut Constitutio prædicta plenum effectum habeat, et Societas Iesu legitimam existentiam consequatur in regno Angliæ in foro Ecclesiastico, ne Catholici Angli Patrum Societatis Iesu opera et ministerio sibi valde utili futuro, diutius careant. Cæterum Deum Opt. Max. enixe precor, ut B^m^. V^m^. Ecclesiæ Suæ incolumem diu servet ac sospitet ad Honorem Suum, magnumque ipsius Ecclesiæ emolumentum.

B^is^. V^ae^.
Servus ac devotissimus
Servus et Filius
Thomas Weld Epis. Amyclan.
Coadjutor Ep. Kingstonien.

Hammersmith prope Londinum
die 19 Octobris 1826.
Sanctissimo Dño Nostro
Dño Leoni Duodecimo
Pontifici Maximo, etc., etc.

The Late Holy Father and the Present—Rome, March, 1922—Feast of St. Thomas Aquinas.

DEAR REV. FATHER, P. C.

You ask me to give some personal details of the late Holy Father interesting to Ours; also the same with regard to the new Pope Pius XI, "together with a good portrait of His Holiness." The request contained in the last words is the easiest of accomplishment, and I have tried to do my best. About our present Holy Father it is somewhat early to say much; and as regards H.H. Benedict XV, *piæ memoriæ*, it may be safely said that if all that would be of interest to Ours could prudently be written down there would be matter enough and in superabundance. It has been said here amongst Ours that during the seven years of his Pontificate, in which occurred events of such importance in the history of the world and of the Church as the great European war and the publication of a new Codex of Canon Law, it would be utterly impossible to form an estimate of the indebtedness of our Society to H.H. Benedict XV. This was made the more evident to those of us who for three and a half years were exiled from the Eternal City, precisely at a period when the presence there of Rev. Father General—ordinarily necessary in Rome, as we have it from our holy Father Ignatius himself—was particularly desirable. All direct communication, therefore, between His Holiness

and His Paternity had to be conducted through the persons of intermediaries, principally by the Secretary of the Society and the Assistant of Italy who remained in Rome. Frequent were the gracious messages and blessings which the Holy Father sent to Rev. Father General, and constant the benevolence he showed towards our Society all during that time. To quote one instance alone, the letter of His Paternity, "De Doctrina Sti. Thomæ," was dated from Zizers in Switzerland, Dec. 8, 1916. Prefixed to that same letter is the approbation which Benedict XV vouchsafed solemnly to bestow upon it (v. *Acta Rom.* 1917, pp. 318-219 ; and in course of the same (*ibid.* p. 347) is a copy of the autograph letter in which His Holiness set his seal upon the reply of Leo XIII to Rev. Father Martin, *approbamus et nostrum omnino facimus.* Later on, in another of Rev. Father General's letters, viz., that of Mar. 19, 1918, "De Confessione N.N. et ratione conscientiæ," again in the solemn—as we may rightly call it—and clear approbation which Benedict XV gave of manifestation of conscience as ordained and practiced in our Society (v. *Acta Rom.* 1918, p. 577), we have proof of the high esteem in which he held this wise and holy regulation of St. Ignatius, *omnibus notum faciat me plane probare et ardentissime cupere, ut omnes Societatis filii ratione conscientiæ Superioribus reddenda tanquam consilio utantur, etc.*

Constantly afterwards, in intercourse with Rev. Father General, he showed his great solicitude for the perfect observance of our Constitutions, and for the furtherance of all works specially proper to our Society. He most warmly approved of His Paternity's project of sending visitors to the various provinces. That he had very much at heart the spiritual exercises of St. Ignatius was shown by the way he always spoke about them, and perhaps still more by the fact of his inviting—as did his predecessor, Pio X, b. m.—our Fathers to give them to the Pontifical household, which course he himself also attended. His anxiety for the cause of Cardinal Bellarmine is well known, and in his formal declaration of him as "Venerable," he expressed his hope soon to be able to proceed to his Beatification. He was particularly interested in the recent tercentenary celebration in honor of St. John Berchmans, and he took occasion of it to make a most beautiful and impressive address to the young students of his Lateran Seminary. How much, too, he was anxious to promote the Apostleship of Prayer, Devotion to the Sacred Heart, and the *Congregationes Marianæ*, is known from documents in our *Acta Romana.*

Finally, his invariable attitute towards individual members of our Society was always that of the best of fathers towards his well-beloved sons. Whenever Rev. Father General applied for a private audience connected with the affairs of the Society, and this might have been every three months or so, it was immediately granted and an appointment of day and

hour came at once from the Vatican. Many have been the provincials, superiors of missions and others of Ours who had the privilege of a private audience, and all were greeted with the same fatherly affection and interest. The letter, too, which he wrote to Father Francis Ehrle on occasion of his diamond jubilee in the Society, September 19, 1921, was proof of his heartfelt gratitude for Father Ehrle's long years of service in the Vatican Library. He never forgot that as a student and resident of the Collegio Capranica he had been an *alumnus* of the Gregorian University, and like his predecessor, he chose as his confessor one of the Fathers of the Gesù.

If I may now venture to add a few words about our new Holy Father, Pius XI, it would be merely to say that, like his predecessor, he also, whilst living at the Collegio Lombardo in Rome, was an *alumnus* of the Gregorian University, where he took a three years' course of Canon Law; and as in Milan so also in Rome he has chosen as confessor one of Ours. When librarian of the Vatican Library, Monsignor Ratti had as his confessor the late Father De Santi of the Civiltà Cattolica. Immediately after his election, when Cardinal Billot had his first interview with him, as many as three times the Holy Father made most anxious inquiries about our Rev. Father General, and sent him a very special blessing. He soon made known to others his great desire to see His Paternity, who consequently had his first audience with the new Pope at 5 o'clock P. M., of Sexagesima Sunday. It lasted for three-quarters of an hour, and His Paternity took the opportunity of fulfilling what is laid down in our Institute (VII 1, § 8), viz., that within a year after the election and coronation of the Holy Father he is to remind him of the express vow made in our Society with regard to missions and obedience to the Holy See. He also made a large offering of Masses to the Holy Father, for which His Holiness expressed great gratitude, and sent through Rev. Father General a very special blessing to Ours. His Paternity said to us laughingly that it is pretty certain he is the first successor of St. Peter who has been able to speak Polish. Cardinal Bourne told me that His Holiness told him that he would need some little practice to speak English; but Mr. Howard Galton (brother of our Father Charles Galton) told me, a few days ago, that the Pope speaks English quite well. He also added that all the photographs of His Holiness fail to convey the exceedingly pleasing expression of kindliness which he has.

Here, my dear Father, you have all that I could think of that might be of immediate interest.

Commending myself to your holy SS. and prayers,

Very sincerely in Christ;

H. WALMESLEY, S. J.

—Letters and Notices.

Cause of the English Martyrs.—On November 6th, last year, at Manresa House, Father John Pollen gave an exhortation on the cause of the English martyrs. The process, he said, was extremely long, and had been now nearly fifty years before Rome, and it would probably last as long again. There was still much to be done before all the documents were brought into order, all the lives written in an up-to-date manner, all the problems discussed and settled. Yet all this must be accomplished before canonization. He said that he hoped that many of the students would qualify themselves to help in this great work. There would be great need of voluntary assistants, for there were no funds to pay them, and yet so much to be done. Good theologians and historians, such as they could become, would help most.

The total number of venerable martyrs now to be handled was 253. Of these the Jesuits numbered 27, and there were about 80 others, in whom the Society was specially interested, owing to their having been either students at our colleges, or our hosts in the missions, or candidates for admission, etc. Besides these we have five *Beati*. While we may well be proud of our martyrs, we must be very cautious in our expressions of that pride. We must remember that others have just as much cause as we for pride in their martyrs; and that the Secular clergy of England may be said to have the perhaps unique honor of a longer martyr list (over 150) than the secular clergy of any other nation. The cause of the English martyrs can only be won by team work, by all pulling together with all our force, and with absolute unanimity. The Society has given a good example in undertaking the most laborious parts of the process, in Rome as well as in England.

Father Pollen advised the novices and juniors to read the lives of the martyrs carefully, and to study the history of the Church in their time. He also suggested making intelligent pilgrimages to those spots specially connected with the cultus of the martyrs. Tyburn, where the greater number suffered (*26 Beati* and *77 Venerabiles*). Westminster Hall, where so many martyrs of the highest name were tried (the Carthusians, Fisher, More. the five Jesuit *Beati*, etc.). The Tower, so dear to us, even as an historical site, yet how much dearer as the prison of perhaps 80 of our martyrs and still more numerous confessors. Newgate prison (though nothing of the old building is left now), because more martyrs once lived in its cells than in any other spot whatever. The cause would need the help both of theologians and of historians, talent of any sort would be welcome, and the lives of the martyrs would be found not only of special use to preachers, but above all, in making converts. In conclusion, he could not do better, he thought, than quote the words of St. Augustine: "The festivities of martyrs are an exhortation

to martyrdom; because it should not be difficult for us to imitate what it delights us to behold."

GEORGETOWN. THE UNIVERSITY. — *Father Edmund Walsh, S. J., and American Relief Work in Russia.*—Father Walsh was making his tertianship at Paray-le-Monial, France, when he was called by Very Rev. Father General to join, through the appointment of our Government, the American Relief Commission for the relief of suffering and famine-stricken Russians. The letter which follows is clipped from *The Washington Star*, April 22, 1922. Since the writing of this letter, Father Walsh has returned to Washington to plead with the President, Mr. Harding, for the continuance of the relief work. After his successful mission he returned to Russia, leaving Georgetown June 17.

"Praise for the heroic work of the American Relief Commission in conquering the great famine that threatened the extermination of 16,000,000 Russians is given in a letter just received at Georgetown University from Rev. Edmund A. Walsh, S. J., regent of the Foreign Service School, who sends word from the Moscow headquarters that the crisis is over.

Father Walsh declares that Col. William Haskell has accomplished the greatest relief work in history "in the face of difficulties that stagger the imagination." Fully 10,000,000 hungry Russians are being fed daily, he writes, and the cargoes of food that are pouring into Russia have put a stop to starvation.

TWO MILLION RUBLES ONLY ONE DOLLAR

Life in "darkest" Russia, where men work for 2,000,000 rubles a month and pay 5,000,000 rubles for a pair of shoes, if any are to be bought, is described by Father Walsh in graphic style. Since 2,000,000 rubles means only one American dollar, he says it is hard to conceive what living conditions really are.

After nearly a year's traveling in Europe, Father Walsh turned up unexpectedly in Moscow, where he is representing the National Catholic Welfare Society on the staff of Col. Haskell. In a letter to Father Creeden, President of Georgetown University, dated March 27, he wrote in part:

"With my arrival in Moscow last week, the Foreign Service School now has two representatives in this distant and distracted part of the world. As you know, Mr. George Townsend of last year's class is private secretary to the director of the relief administration, Col. William Haskell, that quiet, but wonderfully efficient man who has practically conquered the famine that threatened the extermination of sixteen million people.

PRAISES RELIEF ORGANIZATION

"I know not how to express my admiration of the organization he has built up here from nothing and in face of difficulties that well-nigh stagger the imagination. But he has

won in a fight against hunger, disease, demoralization of character, disorganization of transport facilities and the thousand other dangers that met him when he arrived last September. From the little group that accompanied him, perhaps twenty men, he has expanded his organization to 180 Americans and 50,000 Russian employees.

RELIEF WORK AT PEAK.

"I do not believe history has recorded a more extensive relief operation than this present charity to the Russian people. The famine is now at what might be termed the peak, and the help which is now pouring in and being distributed, is likewise at its maximum. In all, something like 142 ships have been rushing the food here; one item alone is 270,000 tons of corn. When the present shipments are unloaded and distribution made it is believed the famine will be under control and starvation stopped. The relief administration will be feeding shortly 10,000,000 people. In addition to this there now exists a complete medical relief division—in the city of Moscow alone, the American Relief Administration has 26,000 hospital beds.

"The journey into Russia was an event not likely to be forgotten. From southern Europe to Riga; in Lettland (Latvia), the railroad facilities are fairly normal and one experiences only the ordinary difficulties of travel. But when one reaches Riga he has his first indications of what he may expect in the unknown regions beyond. Furs and other accessories of Russian life begin to appear. We were all provided with food for three days as the journey from Riga to Moscow, not more than 600 miles, takes three days. Coal is never seen on the trip, the engines all burning wood; consequently they crawl along, delays being frequent and long. At the border between Latvia and soviet Russia we waited exactly twenty-four hours before the soviet engine arrived to haul us into Russia. The Latvians do not risk any engines in the soviet republic.

"During these three days one exists as he chooses. The sleeping quarters are primitive. For three days I cooked and prepared all my food on the little alcohol stoves with which we provided ourselves in Riga. The hordes of refugees and peasants we met along the route gave early indication of the misery and demoralization that has come upon the people. A description of the scenery would take me far afield now; suffice it to say that every one seems to like carrying a pack on his shoulder, containing the bite of food now more precious than money. The city of Moscow looks run down and illkempt, showing obviously the ravages of wars and revolution.

MONEY AND LIVING COSTS

"The situation that faces a man of ordinary means and intelligence in this city may be imagined from this fact: A man of average ability may find some work at about

2,000,000 rubles per month, the rubles being worth, today, exactly 2,000,000 to the dollar. But a pair of shoes will cost 5,000,000 rubles, a suit of clothes 25,000,000 rubles, a ride on the few street cars that are operating costs 30,000 rubles, etc.

"Few stores are now open, though the number is increasing every day. In the huge public trading places and markets the people gather to buy and barter. Near my lodgings is one of the largest of these public markets. I bought a small wastepaper basket there a few days ago for 800,000 rubles. A small electric fixture I bought, to extend a light down to my desk, cost me 3,000,000 rubles. One has to carry a satchel for the rubles. I am enclosing a sample for the archives."

We take this from *The Baltimore Catholic Review*.

(By N. C. W. C. News Service.)

Washington, June 9.—When the River Volga thawed out in Russia about eight weeks ago and the broken ice began to move, there were exposed at one place the bodies of 10,000 or 11,000 Russians who had died of starvation along the shores of that river and whose bodies were cast into the waters.

The Rev. Dr. Edmund A. Walsh, S. J., who has arrived in this city from Russia is responsible for this statement.

CANNIBALISM DEVELOPS

"Cannibalism was perhaps the most ghastly feature of a condition that was in every respect hideous," said Father Walsh in an interview. "The relief distributed by the American Relief Administration, has, fortunately, eliminated that terrible phase of the situation, which existed principally during the depth of last winter. Numerous murders were committed by starving people to insure themselves a supply of food—the bodies of their victims. One couple, for example, killed their child; a son slew his parents; husbands put their wives to death with the one object of saving themselves from the death that menaced all. From many hovels the remnants of human bodies—very often of little children—were carried away by the authorities after the surviving members of families had gnawed on these remains.

"In the midst of this nightmare of human suffering and brutishness there were flashes of religious faith. In hundreds and perhaps thousands of cases, old persons, foreseeing their death, crawled to churchyards and cemeteries to throw themselves over the crosses and there breathe their last.

RUSSIANS ARE RELIGIOUS

"It is thought by many that this religious element is the rock on which the whole system of communism in Russia is wrecked. At heart the Russian masses are deeply religious, and in the last four years of their wretchedness

they have clung to their faith. It is pointed out that never has any attempt to de-Christianize a whole people succeeded, and it is felt that the present Government of Russia will give another verification of that statement.

"Although the Russian Communists declare that freedom of religious worship is guaranteed, 12 priests have been condemned to death at a trial in Moscow for taking part in a meeting called to protest against the confiscation of property belonging to the churches, including gold and silver ornaments. These Orthodox priests were among 57 persons tried and condemned for a show of objection to the Soviet programs of 'requisitioning' ecclesiastical properties.

"The agonies which the inhabitants of the Volga Valley have endured was impressed upon my mind at one point where the American Relief Administration was to distribute supplies. In a great public square the people — men and women and little children—were kneeling in a great mass, praying and weeping at the prospect of food and help."

Lecture Service.—At a recent meeting of the President and Directors of Georgetown College, it was decided that among the publications of the University should be included the Georgetown University Lecture Service. As many of the professors and assistant professors at the college and the professional schools have at various times delivered public lectures at the University and elsewhere, and have had every reason to feel that the time spent in preparation and the energy expended in delivery, have rendered service to the cause of higher education, and have, moreover, provided entertainment that is pleasing as well as cultural, it has been deemed proper to establish at the University a Lecture Service whereby available lectures of the Faculty and the Alumni may be better known and arrangements for their delivery may be facilitated through a convenient agency.

The Georgetown Union.—Under the new administration added efforts were made to increase the active membership of the Union, and a Membership Committee, headed by William H. Fallon, Law '22, was appointed. The first meeting of the new year of 1922 was held on January 15, and the attendance of about 200 men showed the effectiveness of the work of the committee. Senator David I. Walsh was the speaker on this occasion, and in a cordial address praised the Union for the good work it had done during the year of its existence and predicted continued success for it.

On February 19, 1922, with an attendance of over three hundred, all records of successful meetings were broken. Under the auspices of Rev. W. Coleman Nevils, S. J., Spiritual Director of the Union for the year 1921-22, Mass was said for the accommodation of those who desired to attend in Dahlgren Chapel, at 9 A. M. Following Mass, breakfast was served in the Ryan refectory, and at 10.30 the meeting proper was held in Gaston Hall. Congressman W.

Bourke Cockran, of New York, delivered the address and his eloquence, forcefulness and sound doctrines brought the audience at the close of the address to their feet in one accord of resounding applause. The following meeting held March 12 proved equally successful. Admiral William N. Benson, U. S. N., formerly Chief of Naval Operations, and Chairman of the United States Shipping Board, addressed the Union.

Having accomplished much toward bringing the men of the several schools into closer touch with one another, the Union now directs its efforts to the establishment of a program of intercollegiate debates in which students of every department may participate; by providing occasional social events throughout the year; and by forming an open forum in the nature of a General Students' Council for the entire University for the administration and direction of progressive movements of various kinds for the good of Georgetown and for the solidification of a true spirit of loyalty and unity among its students.

Archbishop Curley's Reception. — Georgetown's friends welcomed Most Reverend Michael J. Curley, Archbishop of Baltimore, on the occasion of his visit to the University, Sunday, February 12. The Rev. John B. Creeden, S. J., President of the University, assisted by the Rev. W. Coleman Nevils, Dean of the College of Arts and Sciences, greeted the Archbishop in the parlors of the Healy Building, which took on a festive air in its beautiful mass of flowers and decorations. Nearly two thousand people, including many representatives of the diplomatic corps and of the government, attended the reception. Among the guests of the diplomatic corps were the Belgian Ambassador, Baron de Cartier de Marchienne; the Minister from Sweden, Captain A. F. Wallenberg; Dr. Bedrich Stepanek, the Minister from Czecho-Slovakia; Don J. Antonio Lopez Gitierrez, Honduran Minister; Emilio J. Houbert, Minister from the Dominican Republic, and representatives from the German and Austrian embassies.

Other guests included Mr. Justice McKenna, of the United States Supreme Court; Admiral William S. Benson, U. S. N.; Chief Justice Constantine J. Smith, of the District Court of Appeals; Justice William P. Stafford, of the District Supreme Court; Judge Katherine Sellers, of the District Juvenile Court; the Hon. Michael Doyle; Baron Korff, former Russian Governor of Finland; Bishop Thomas Shahan, of the Catholic University of America; The Princess Lubomirska; Senator Henry F. Ashurst, of Arizona; and Dr. William S. Culbertson, of the United States Tariff Commission.

Philonomosian Service and Lecture Bureau.—The Philonomosian Society has inaugurated another precedent at Georgetown—a public lecture bureau. In its role of "venerable progressive" the society has arranged a series of lec-

tures on various sociological, economic and political questions which should furnish its members a wealth of opportunity to develop their powers of logical presentation and convincing oral discussion. But the main purpose of the bureau is not practice, but practical. It will give the students an opportunity to join in the very practical work of helping to spread truth on questions vital in need of a helping voice. Several three-men teams have been selected and are preparing their subjects thoroughly from triple aspects in order that each speaker may have a twenty-minute opportunity to dilate on the question from his viewpoint. Various societies and organizations throughout the city have warmly welcomed the idea, and already a combination has been chosen to fulfil an engagement on the evening of the 8th of May. The Philonomosians' first bow will be made to a distinguished gathering when they will discuss "A Living Wage" before the Potomac Council of the Knights of Columbus.

The Reverend Moderator of the Philonomosian Debating Society of Georgetown University is in receipt of the following letter:

"My dear Father:

"I am delighted to know that the Georgetown students of the upper classes, members of the debating societies, are organizing a lecture bureau, the members of which will discuss economic and political questions from the Catholic standpoint before various organizations in the city. I am sure that the plan is a very excellent one and is calculated to be productive of much good. The great need of the hour is that of leaders amongst our Catholic laity. If we are to have leaders, they must be instructed upon the great questions of the hour which are receiving so much attention today, and which are so many times placed before the public, not from the standpoint of Christianity, but from that of a new paganism. The work of the bureau will have a very distinct educational value and will be an effort in the right direction. I sincerely hope that it will meet with the cordial co-operation of the Catholic organizations of the city, and that it will serve to enlighten many of our people on matters upon which enlightenment is very badly needed today.

Yours very sincerely,

MICHAEL J. CURLEY,
Archbishop of Baltimore.

The May Lectures.—The first of the regular course of Monday lectures which have been resumed during the month of May, was delivered on May 1 by the Rev. Francis A. Tondorf, S. J. The subject of the lecture was "Earthquakes, Their Distribution, Causes and Registration."

On the following Monday the Rev. John A. Brosnan, S. J., gave an illustrated lecture on "Volcanoes." Other lectures during the month include "Naples, Vesuvius,

Pompeii and Capri," which will be given on May 15 by the Rev. Francis Regis Donovan, S. J.; "Goblins, Ghosts and Fairies," by the Rev. Thomas I. Gasson, S. J., dean of the Graduate School. The final lecture of the series will be delivered on May 29 by the Rev. John Meagher, S. J. "The Missing Link" will be the subject treated in this lecture.

GERMANY. *Notes.*—The Jesuits are preparing to build a stately college and large church in Frankfurt.

The old barracks at Ingolstadt, where once stood the Jesuit college founded by Bl. Peter Canisius for humanistic studies, will revert to its former use. It was here that the Counter Reformation is said to have had its beginning. The famous General Tilly died there, and Father Christopher Scheiner was living there when he discovered the solar spots.

Dr. P. Eric Wassman, the distinguished Jesuit scientist, whose works in natural sciences have been translated into many different languages, and stand as a bulwark against the destructive doctrines of Haeckel and other rationalistic writers of recent years, has been honored by the University of Fribourg with the honorary doctorate of natural philosophy.

Monsignor Doring, formerly Bishop of Poona, has been appointed Archbishop of Hiroshima, Japan. The new mission has been given to the Province of Lower Germany. The direction of the University of Tokyo has also been entrusted to this Province.

Rev. Father Francis de Lassberg, of the Province of Upper Germany, has been appointed Visitor to Hungary.

POTSDAM. *The Astronomische Gesellschaft* held an International Congress here from August 24th to 27th, the first since the year 1913. Two hundred astronomers were present, mostly German, but there were representatives from Norway, Sweden, Denmark, Austria, Russia, Poland and England. Professor Eddington, F. R. S., President of the Royal Astronomical Society of London, and Father Cortie, S. J., went from England, the latter being expressly invited to attend by Professor Strömgren, President of the Congress, as being independent of political influence. Three other Jesuits were present, Father Esch, director of the Observatory at Valkenburg, Father Stein from Amsterdam, and Father Hagan, director of the Vatican Observatory. Among the scientists present was Professor Einstein.

HOLLAND. Rev. Father Hoeberechts, Superior of the Mission of Java, has been named Visitor of the Mission of Kiang-han.

INDIA. DARJEELING—*North Point—St. Joseph's College.* —We close the year with 257 boys on the roll. It has been a fairly uneventful year, which is one more reason to believe it has been well spent and invested. The Cambridge examination results came to hand early in May, showing that ten

candidates had passed the Senior Cambridge examination with credit. No candidates appeared in July for the Higher School Certificate, as we have not yet succeeded in securing our full staff to prepare them; this deficiency we hope to make good from 1922.

On the 2nd of last July, 1921, after long months of anxious waiting, and a little more than two years after the opening of the North Point War Memorial Fund, the new altar and the two memorial brass tablets were solemnly unveiled, in presence of the assembled school. Its daily sight will, we trust, keep green at North Point the memory of our gallant twenty-seven, and challenge all future pupils to vie with them in loyalty to honor and duty.

BOMBAY. Father Bertran, of the Province of Aragon, who with Father Gadea has been learning English at Manresa House, set sail for India on January 6th, accompanied by Father Civera, similarly employed at Wimbledon. He was installed as Superior of the Mission at Bombay on February 2nd. The latter is made Procurator. The letter of Very Rev. Father General, transferring the mission from the German to the Aragon Province, was duly read on the occasion. Father Gadea left on March 7th to rejoin him. In the great college of this province at Sarria (Barcelona) there are 53 theologians from this province, 30 from Mexico, 21 from Toledo, 9 from Portugal, 7 from the Argentine, 3 from Missouri, 2 from Leon, 2 from Castile, 2 from New Orleans, and 1 from Jugoslavia. The philosophers number 77 of different provinces. In this house of Ours 17 nationalities are represented. How truly in accord with the spirit of St. Ignatius! We may hope great things for Bombay.

GOA. *Exposition of the Body of St. Francis Xavier.*—The exposition of the body of St. Francis Xavier in December next is now officially confirmed. His Excellency the Patriarch has issued a circular announcing this decision. His Excellency says that petitions from all parts of India had reached him asking for the exposition of the body of the saint. He hesitated, as so many arrangements had to be made. But as His Excellency the Governor General of Portuguese India has spontaneously offered all the needed help on the part of the Government, His Excellency the Patriarch hesitates no longer. The exposition therefore takes place in December next. The exposition will last during the whole of December. The circular is to be published in all the churches of the Patriarchate.

MALTA. *The Apostleship of Prayer.*—In the Island of Malta the apostleship flourishes. Last April both the Houses of Parliament set up by the new Constitution, solemnly consecrated themselves, in the presence of the Archbishop, to the Sacred Heart in St. John's Cathedral, whither they proceeded for the purpose from a hall in the Governor's Palace.

The act of consecration was pronounced by the Prime Minister.

Missouri Province. Chicago—*The Catholic Instruction League.*—Ample proof is at hand to show that almost 2,000,000 of our Catholic school children throughout the United States (more than half the whole body, in fact) are attending public schools. It goes without saying that the religious instruction received by these boys and girls is very uncertain at best, and that very many of them are lost to the Faith. To reach these Catholic school children and give them some religious instruction is the main object of the Catholic Instruction League which was formally founded in May, 1912, with the approbation of the late Archbishop Quigley, of Chicago. Its plan in brief is "to reach these neglected children by means of the public schools, and mainly through the Catholic and non-Catholic ladies who are teaching these children in the public schools." These teachers are able in a perfectly legitimate way to encourage large numbers of children to attend catechism classes and the Sunday Mass.

In forming a center the permission of the pastor is first obtained. Then the services of Catholic teachers in neighboring public schools and of other lay catechists are enlisted. The hours and days of instruction having been agreed upon, the teachers are asked to do what they can towards bringing the children together.

The officers of the league as now existing are: The general directors appointed by the Ordinary of the diocese; the local directors (the parish priests of the various "Catechism Centers"); the lay officers, viz., president, secretary and treasurer of each diocesan unit and a large number of able catechists. Then, too, each diocesan branch should have an extension committee, a committee on reading, a committee on perseverance and perhaps a finance committee.

The league began its work in Chicago with some dozens of pupils. Its founder and general director, Father John M. Lyons, of Holy Family Parish, has seen it grow until it now provides instruction for tens of thousands. It is now in operation in some measure in the following archdioceses and dioceses: Chicago, Ill., Cincinnati, O., Dubuque, Ia., St. Augustine, Fla., St. Louis, Mo., Belleville, Ill., Bismark, N. D., Covington, Ky., Detroit, Mich., Fort Wayne, Ind., Green Bay, Wis., Indianapolis, Ind., Kansas City, Mo., Oklahoma City, Okla., Omaha, Neb., Peoria, Ill., and Rockford, Ill. Most of these dioceses have been visited by the director personally, and in some of them he has done league organizing. In most of them, however, the work is not widely spread. Thus in Green Bay there is, as far as is known, only one center, started in December, 1920, at the close of a mission. This center, however, located in a public school

near Kimberly, Wis., is still giving religious instruction to the thirty Catholic pupils that regularly attend.

In and near by Chicago during the past twelve months some 4,700 public school children in thirty-two catechism centers have received instruction in Christian Doctrine. One of the later centers, Villa Park, organized last September, has so developed that the pastor of the district is now providing Mass every Sunday. Another center at Glen Ellyn is soon to enjoy the same privilege. Recently also, two centers were organized in Chicago for colored children; already 55 Catholic public school children are being instructed. The teaching force includes over two hundred of the Quigley Seminary students, a hundred and eleven members of the graduating class of St. Mary's High School, a number of students of St. Xavier's Academy; lastly, and one should add, mainly, a considerable number of Catholic public school teachers and other ladies especially fitted to engage with success in this work. Most of these, however, are but associate League members. In Chicago the instruction league has an annual retreat for its members, as also a special Mass each month, and a Normal school for such of its catechists as can attend.

For several years past a number of Quigley Preparatory Seminary students have been assisting the league; but last year at the invitation of the Very Reverend President of the Seminary, the director of the league gave a talk to the student body. One result was the Quigley Seminary section of the Catholic Instruction League. Already 80 students are teaching and others are waiting for assignments. In March, 1921, a center at 8250 Vincennes Road, Chicago, Ill., was opened in a large house occupied by Mexicans. Near by are several box cars which are used as houses by the rest of the colony. One of the league members, a public school truant officer, discovered this group, and action was taken at once, as the Presbyterian Home Missionaries were already at work among them. Twenty-five children and grown-ups are in the First Communion class. The teachers at present accompany the children on Sunday to St. Leo's Church, six blocks distant from the center. Arrangements are being made to have Father Harder hear the confessions during Lent of the grown-ups of this Mexican center.

The St. Louis section of the C. I. L. was established in 1917 by Father Bernard Foote. Its activities include catechetical work among the colored and the various foreign races, as also among deaf-mutes and the blind. The last mentioned activity is the special field for the local president of the league, Mr. Joseph L. D. McCarthy. There are eighteen centers, which reach about five thousand children, and are manned by about 125 teachers. Scholastics of the Society direct and teach at a number of these centers, as has been noted in previous issues of the *News-Letter*.

In 1918 the excellent catechetical work long carried on in Detroit by Miss Josephine Brownson and others was at their request affiliated with the instruction league. Since then a considerable number of catechism centers have been organized outside of Detroit, particularly in Saginaw, Benton Harbor, Paw-Paw and Watervliet.

The Milwaukee League section was organized in December, 1916, with the hearty approbation of Archbishop Messmer, and with the practical co-operation of Father Noonan. Its first director was Father Leo Lyons. It is now in operation, not only in Milwaukee but in Kenosha, Racine and Cudahy. In all of these places it is meeting with marked success. Definite statistics of the year's work were given out at the last general meeting in January, 1922. There are nineteen centers of the Milwaukee League. During the year there were 2,700 children enrolled, and the average attendance at the classes was very good. There are 200 teachers and workers, young women and young men, who work chiefly among the children of foreign born people. Much substantial help was given by students of Marquette University and Academy. First Communions numbered 476 and confirmations 427. The present director of the league is Father Muehlmann.

The centers at Racine number six. Last year one of these furnished the inspiration and impetus for the formation of a new parish for the foreign-born.

The league was founded in Omaha in March, 1917, and has twenty centers, with seventy teachers, instructing about 1,100 children. The general director is Father Francis Cassilly. An interesting phase of the league's work among the colored people of Omaha was detailed in a former number of the *News-Letter*. The present flourishing condition of the C. I. L. in Omaha may be gathered from Father Cassilly's letter of January 12, 1922: "We had eleven Christmas trees and entertainments for our eleven hundred children in the different centers. Some centers combined. The K. of C. donated 400 pounds of candy. Some sodalities, etc., donated other presents."

Last April six centers were established in Covington, Ky. Bishop Brossart gave the project his full approbation; in fact, he issued a circular letter to his priests bespeaking their support for the work of the league. In this letter the Bishop cites an instruction of the Holy Office which rather tellingly replies to some objections occasionally urged against the league. The instruction declares that "pastors, by virtue of their office, must put forth every effort to have such children instructed in the truths of faith and the practices of religion, and that no excuse, neither lack of success, nor the hope of keeping others from non-religious schools by abandoning to eternal death those children that frequent them, nor the fear that the faithful might thence conclude that it was lawful

to attend such schools,—would justify either bishops or pastors in neglecting these children." "This is law for us," continues the Bishop, "and let us act accordingly under the wise and experienced direction of Father Lyons." There are now five centers in the Covington diocese. In December, 1921, Rev. Father Halde, diocesan director of parochial schools, was appointed director of the C. I. L. by the Right Reverend Bishop.

At about the same time a beginning was made in Cincinnati and Indianapolis. In the former city a good staff of teachers is doing excellent work in five centers. Rev. Walter Roddy of the Cathedral is diocesan director. League units have likewise been established in Hamilton and in Franklin, O.

The approval of the Most Reverend Archbishop for the league is as follows:

ARCHBISHOP'S RESIDENCE
NORWOOD, OHIO, April 28, 1921.

Rev. John M. Lyons, S. J.,
St. Xavier College,
Dana and Herold Aves.,
Cincinnati, O.

Rev. Dear Father:

I authorize you with the consent of the pastors to establish in the archdiocese of Cincinnati the Catholic Instruction League. The object of this association is to make a systematic effort of giving religious instruction to Catholic children attending the public schools. Pastors, at times, with their best efforts, do not succeed in finding out these children. You have devised a method by which you will get in touch with them. I feel that these children are more in need of religious instruction than those of good and fervent Catholic parents. I request the pastors to give you every possible assistance and co-operation in the matter. I ask you to report to me from time to time as to the success in establishing the C. I. L.

May God bless you and your work.

(Signed) HENRY MOELLER,
Archbishop of Cincinnati.

In July, Father Lyons journeyed to Florida. at the request of Archbishop Curley, then of St. Augustine, to organize the league throughout the diocese. Two centers had been formed before his arrival, and three more were organized during his visit to Tampa. Centers were also organized in St. Petersburg, Key West, Miami, Jacksonville. Father Joseph Farrell is the general director of the Tampa C. I. L., and Father Terence King is his assistant. Within a few weeks after the formation of the league in West Tampa, the pastor reported that where formerly he had difficulty in gathering enough worshippers for one Sunday Mass, the crowds are now sufficient to demand two Masses every Sunday.

In November, 1921, two units of the league, each embracing about a dozen catechism centers, were organized in Rock Island and Moline, Ill. According to reports received, 370 children were present at the first classes; and owing to the excellent organization and the zeal of the workers, regular attendance has been maintained.

Besides the various local and diocesan centers directly organized by the general director, the league has been instrumental, mainly through its literature, in starting a great deal of substantial work in many localities, a few of which are beyond the boundaries of the United States. Countless requests for literature and for detailed directions have been received year after year, and often good results have been known to follow. Some instances of this indirect help will serve to illustrate.

In the summer of 1913 the director of the league gave a retreat in Council Bluffs, Ia., and took occasion to call on Bishop Dowling, of Des Moines, who was in the city at the time. The latter did not seem willing to adopt the suggestion that the league be established in his diocese which, he said, was not sufficiently developed for such a project. He discussed the religious instruction problem, however, and noted the league's method of meeting it. A few months later the league plan was taken up by the newly founded Catholic Women's League, which had been supplied with the pamphlets describing the plan of the league's work. Catechism centers were opened in some residences and in suitable meeting places for out-of-town children, especially in the mining districts. Headquarters in Chicago were later visited by one of the chief organizers, who was able to relate many edifying details concerning the work still so enthusiastically and successfully carried on.

Another instance of aid given by the league through its literature is found in the diocese of Sioux City. In 1916 the late Bishop Garrigan wrote expressing his appreciation of the instruction league plan and his desire to have it applied by his priests, especially in the rural districts of his diocese. He asked for 150 copies of the league booklet, "Practical Plan of the Catholic Instruction League."

The following is an extract from a letter received some months ago from a missionary at Khandwa, India:

"I read with great interest your 'Practical Plan' for spreading Catholic education among our people. Your league—may it spread everywhere!—will stop the sad leakage which weakens our members and brings damnation to so many baptized souls. I do not think that its activities need to be extended to missionary countries like India,—or rather what do we do but work along the lines of your league? For instance I have newly converted Catholics scattered in about sixty villages, numbering all told about 2,000. I have not been able to open regular schools except in two or three

villages. Everywhere else I have catechists who teach the Catholic doctrine to illiterate people, young and old.

"And now let me thank you in a special manner for sending Father Cassilly's Catechism for First Communion. It is *the Book* I have been dreaming of but never could lay my hands on, to prepare illiterate people for First Communion. I am going to translate it at once into the Hindu language (I hope Father Cassilly will not object) and put it into the hands of my catechists.

"America is not the only country where there is scope for the work of your catechists. France loses annually thousands of her children to the Faith, because they are out of reach of the usual channels of religious instruction. I have a brother, Jesuit like you, who was a military chaplain during the great war. He had to deal with thousands of dying soldiers. He was struck above all by the ignorance of most of them. He told me repeatedly that his aim in life hereafter would be to try to teach catechism to the children who did not attend Catholic schools. Exactly your line. In case you care to write to him here is his address: Rev. A. Decisier, S. J., 9 Rue de la Poste, Grenoble, France." (Letter of Jan. 7, 1922).

Finally an interesting example of interest in the league and, we trust, of help extended, is contained in a letter from the late Bishop Jones of Porto Rico. "I am indebted to some thoughtful person for a pamphlet giving the leading features of the 'Practical Plan of the Catholic Instruction League.' It is of deep interest to me as I believe it may be introduced into this diocese with good results.

"Please furnish me with additional information in the way of pamphlets, etc., bearing on the subject and add thereto any and all information helpful towards the establishment of the league in Porto Rico.

"The plan of public school education in Porto Rico is identical with the system in vogue in the United States which excludes religion from the curriculum. The consequence is harmful to our rising generation and cannot be combated through the mere establishment of a few Catholic schools,—to which our means limit us. Hence it is that your plan offers many suggestions which I will welcome as a basis for careful study of the application of the same in Porto Rico.

Very faithfully yours,
(Signed) W. A. Jones, O. S. A.,
Bishop of Porto Rico."

The expenses of conducting the work of the league are entirely covered by generous donations, and especially by a $30,000 endowment; the league, therefore, entails no expense whatever on the Province.

From the above it is clear that the instruction league is solving, at least in some small measure, the problem of supplying religious instruction for the saving of our little ones.

We have thus far reached about 60,000; we must still reach almost 2,000,000. Our watchword therefore should be: "Catechism centers by the thousands throughout the country."

"May we not then confidently breathe the prayer and cherish the hope that a day is fast approaching which will see catechism centers—it matters not how named, or by whom conducted—so widely spread and so zealously cared for that we may say with truth, 'Now, indeed, are all our Catholic children being taught to know and love and serve their Heavenly Father. The one million and a half Catholic children of school age, that we could not, up to a few years ago, reach through our parochial schools, are now all being taught by lay catechists in centers of instruction. We now have in addition to our parochial, another system, imperfect and provisional though it may be, for the religious instruction of children not in our schools.'

"May God, who wishes all men to be saved and come to a knowledge of the truth, hasten that happy, fruitful day, and may it be but a forerunner of another golden, far more glorious day, that will behold all of our children thoroughly taught by Sister and Priest in our own parochial schools."—(*C. I. L. Practical Plan, p. 11*).

Pulpit Dialogue.—St. Ignatius Church introduced the double pulpit dialogue during Advent last year. A number of churches throughout the city followed the lead of St. Ignatius during Lent.

St. Mary's of the Lake, Area.—The Feast of St. George, the nameday of Archbishop Mundelein, was celebrated at the seminary by a public disputation in Philosophy. This was the first public appearance of our students. Six theses in Ontology were assigned to the defender. The exercises were in Latin. A small but distinguished audience was present, namely, Archbishop Mundelein of Chicago, Archbishop Dowling of St. Paul, Archbishop Hanna of San Francisco, Bishop Dunne of Peoria, Bishop McGavick of La Crosse, and Bishop Hoban of Chicago. His Grace expressed his satisfaction and Archbishop Hanna made an address.

On Holy Thursday the seminarians asked to keep watch in turn all night before the Blessed Sacrament. Every half hour a new band of adorers began their vigil and edified us by their piety and zeal.

Loyola University.—In an effort to determine the value of scholarship examinations in terms of subsequent enrolments, Father Roland Kenny has prepared statistics covering the last twenty years. The figures for the period since 1915 are typical. In the seven annual examinations during that time, 4190 candidates have presented themselves. Of these a total of 646, or 15 per cent., have entered the high school. As the total enrolment of first year students during the same period was 1522, it will be seen that the scholarship candidates represent less than half, or 42.5 per cent. Although statistics are not readily available to show the record of the

winners, the general report of high school teachers is that these students do not show in their subsequent class standing the superiority indicated by the examination results. Of the winners of the scholarships a fair proportion do not even appear in the fall to avail themselves of the free tuition and many leave before the term of the scholarship. Is the present method of conducting these examinations faulty? Is it worth the time and labor involved? Would not a nomination from the schools on the broader basis of character, leadership and industry bring better results? Would it not be possible by personal interviews with the members of this smaller group to secure a really representative set of students as a nucleus for the first year of high school? These are some of the questions suggested by Father Kenny's investigation.

School of Sociology.—The annual public lecture under the auspices of the Alumni of the School of Sociology was held on Sunday, April 23, at the Blackstone Theatre. The Rev. Thomas I. Gasson, S. J., of Georgetown University, lectured on Modern Spiritism. More than a thousand dollars were secured for the free scholarship fund.

School of Medicine.—The graduates of the class of '21 have taken the state board examinations with a record of 100 per cent., 65 passed, none failed. Mr. Frank J. Gerty of this class was appointed superintendent of the Psychopathic Hospital in Chicago by the unanimous recommendation of the attending staff.

The annual deficit of this department, amounting to some thirty thousand dollars, is being covered in large part by a diocesan collection during the month of October ordered by the Most. Rev. Archbishop. The amount raised for the current year was about $23,000. It is believed that this sum will be increased in future years, and that the school will be continued at its present high standard without causing a drain on the general funds of the University.

School of Law.—The law school has completed one year under the new regent, Father Frederic Siedenburg. In that time the school has been made co-educational, a day law school has been begun, the library has been increased by several thousand volumes, the quarters of the school have been enlarged and refitted, the staff of professors has been increased, and efforts are under way to canvass the city for students for next year.

Holy Family Church.—The Rev. Joseph Kennedy, pastor of Holy Family Church, has arranged to restore the great organ at a cost of $16,000. This organ, which has been mute for more than twenty years, was installed in the fall of 1870. Designed and built by Louis Mitchell, a celebrated organ builder of Montreal, it was considered at the time the finest church organ in the country. It has 3,983 pipes, 63 stops and 3 sets of manuals. The immense case is elabor-

ately hand carved, with life size figures of Deborah, St. Cecilia and the twenty-four angels of the Apocalypse. Above these in heroic size stand David with his harp and Abner with his sword. Work will be begun at once, and the contractor promises that the organ will be ready for use at the Tre Ore and Easter services of 1923.

Catholic Instruction League.—During the last month the Rev. John Lyons has founded units in Janesville and Beloit, Wisconsin, and in Stirling, Dixon, Divernon and Springfield, Illinois. The Rev. Joseph E. Farrell, S. J., reports that the work of the league is flourishing in Florida, where Father Lyons founded it last year. He declares in a letter to Father Lyons that it is "the very best auxiliary next to the Sisters' schools in aiding the priest to work among the Latins."

A Tertian's Experience in Cook County Hospital.—On the morning of January 15, 1922, two of the Tertian Fathers began their hospital experiment in Cook County Hospital, Chicago, a work well known in the old Society, and introduced again in many of the provinces of the Society, and in the New York and California Provinces. Consequently, a series of articles dealing with their work may prove interesting and instructive to the other members of the Province.

That these different contributions may not overlap, it is thought advisable to choose certain outstanding features, i. e., "The Population of Cook County Hospital," "The Spiritual Welfare of the Catholics in General, and in Particular, the Administration of the Sacraments," "The Activity of Protestants," "The Work of Serving the Sick as Compared With the Work of the Early Fathers," "The Crux of Chaplains," "Entertainments for the Sick."

We shall in this first instalment merely take a bird's-eye view of this great institution.

Cook County Hospital is the center of a hospital area that covers nearly fifteen city blocks and comprises eight distinct hospitals: Cook County, Willard, University, Presbyterian, West Side, Durand, Mary Thompson, and Illinois State Hospitals; three medical schools: Illinois, Rush and Loyola, and two homes for nurses: Illinois Training School and the Presbyterian The magnificent new State Hospital, which is being erected on the site of the old National League Ball Park at a cost of approximately $5,000,000, will, when completed, give Chicago a hospital area far and away ahead of any hospital center in the world.

Let us now confine our attention to Cook County Hospital. Your first impression on approaching its extensive structures is that it is something big; that things are done here on a large scale; that although the population of this city has in recent years grown so wondrously large, still medical science and care of the sick have grown apace, and that the great metropolis handles in a masterful way the streams of sick that annually flow to its doors.

The hospital, with its subsidiary hospitals, i.e., Children's, Psychopathic, Tuberculosis and Contagious Diseases Hospitals, occupies an area of four city blocks. The ground plan is a huge quadrangle extending from Harrison to Polk Street and from Wood to Lincoln Street. Forming the entrance to the quadrangle is the artistic new General Hospital which was completed in the year 1916 at a cost of approximately $4,000,000. It is eight stories high, and has a frontage along Harrison Street of 600 feet. The Psychopathic and Tubercular Hospitals form the opposite sides of the quadrangle, whilst the Children's and Contagious Hospitals form the two other sides of the quadrangle along Wood and Lincoln Streets, respectively. From the front of the General Hospital to the end of the Psychopathic the distance is 700 feet. It is estimated that on a busy day a chaplain on his rounds covers from six to eight miles.

That an institution of such huge dimensions requires a proportionally large staff goes without saying. The number of doctors, including the attending and consulting staff, is 127. Besides, there are nearly eighty interns. The number of nurses, including the graduate nurses, nurses in training, and practicing nurses, though far below the requisite number, is 350, the difficulty of getting nurses and the ever increasing pay that nurses are receiving being responsible for this small number. The Hospital Social Service, which it is thought will soon be increased to meet existing demands, now numbers about fifteen workers. In the employ of the hospital in the capacity of waitresses, laundresses, elevator men, telephone operators, housemaids, window washers; exclusive of mechanics, i. e., plumbers, electricians, etc., there are 500.

This very large personnel is required to handle the twenty-seven thousand cases that are annually received into the hospital. The hospital has been built to accommodate the poor of Chicago who usually have not the means to go to some private hospital; but a very large percentage of the patients are people of some means and come to this hospital on account of the very efficient treatment received here.

Chicago, undoubtedly the most cosmopolitan city on the face of the globe, retains its reputation in the polyglot population resident in the hospital. From the ice bound regions of Siberia to the burning sands of the Arabian desert, from the classic land of Phydias and Homer to the wild jungles of darkest Africa, from the poor benighted traveller of the road here in our own country to those poor individuals who claim no country as their heritage, these many people hail.

Like their nationality their religion runs the entire gamut of human beliefs. About sixty-five to seventy-five per cent. are Catholics. One-half of the Catholics are Slavs, of whom one-half are Polish. More will be said on this subject in a subsequent article which will deal with the spiritual welfare of Catholics in Cook County Hospital.

It is sincerely hoped that this very sketchy account has given some idea of the great field that has just been opened to the zeal of the Tertian Fathers of the Missouri Province. May it secure the prayers of our brethren on the work which, in the opinion of one whose good fortune it has been to be brought in contact with the work, is rich in the harvest that can be gathered in and full of the greatest consolation.

FLORISSANT. *Bequest.*—Mr. Henry Flerlage, a resident of Florissant, who died last January, left to St. Ferdinand's parish two forty acre farms valued at $30,000. As stipulated in the will, this property will remain in the possession of Mrs. Flerlage until her death, after which it will be given to the church. Both farms are located on the Bridgeton Road, the one near Anglum, Missouri; the other just outside of Florissant.

KANSAS. *Laymen's Retreats.*—St. Mary's College, St. Marys, Kansas, and St. Benedict's College, Atchison, Kansas, announce eight separate courses for the summer months

Dates for laymen's retreats are announced by the two colleges of Kansas at which these retreats are held during the summer vacation months—the Jesuit College at St. Marys and the Benedictine College at Atchison, Kansas.

Any man within reasonably convenient distance of either institution, so the promoters say, has little excuse for not giving three days to this tried and recognized form of spiritual renovation, which at the same time proves to be the best kind of vacation. For the two schools are co-operating so that dates are distributed through the whole vacation period and do not conflict.

The dates are as follows:

St. Benedict's, June 24, 25, 26.
St. Mary's, July, 8, 9, 10, for K. of C.
St. Benedict's, July 15, 16, 17.
St. Mary's, July 23, 24, 25.
St. Benedict's, July 29, 30, 31.
St. Mary's, August 5, 6, 7.
St. Benedict's, August 13, 14, 15.
St. Mary's, August 19, 20, 21.

The retreats at St. Mary's will be under the direction of the Rev. Adolph J. Kuhlman, S. J.; those at St. Benedict's under Rev. Henry Courtney, O. S. B.

Father Kuhlman will also conduct the retreat of August 5, 6, 7. Rev. J. A. Herbes, S. J., will have charge of the retreat July 23, 24, 25, and that of August 19, 20, 21 will be conducted by the President of St. Mary's, the Rev. W. E. Cogley, S. J.

Notes.—In Germany our Fathers gave in the course of one year about four hundred missions. So many are the applications for missions that one house alone had to refuse for lack of missionaries more than two hundred and forty of them in the course of one year.

Rev. Father Beukers writes from Friburg that he celebrated Mass in the room where Blessed Peter Canisius died. "I need not tell you that I remembered the members of the Missouri Province. I pray daily for all the interests of a province with which I feel one in a very special way."

Latin teachers in our summer schools will be pleased to learn that the *Loyola University Press* will soon have ready an inexpensive edition of twenty-four letters of Seneca. The style of these letters is simple, and the subject matter attractive and interesting.

CLEVELAND. *St. Ignatius College.*—The inspection of St. Ignatius College, with a view to admitting it as an accredited college of the North Central Association of Colleges and Secondary Schools, took place last month. Mr. W. W. Boyd, President of the Western College for Women, and a member of the commission on admissions of the N. C. A., conducted the inspection. Mr. Boyd spent from nine to three o'clock at the college, going over the whole institution very thoroughly. At the time he expressed much satisfaction over conditions, etc., at the college, and his latest report to the commission confirmed his expressions of satisfaction.

Mr. Boyd's report to the commission was brief. After a few remarks concerning the location of the college, the Jesuit method of conducting schools, the size of classes, etc., Mr. Boyd concluded his report with the following paragraph:

"The esprit-de-corps of the student body, the earnestness and effort of the teachers, the splendid condition of the plant, the fine laboratory equipments, the fine student atmosphere, the ample provision of finances, and the evident policy of a purpose to maintain the high standard set up by the North Central Association would seem to warrant the accrediting of St. Ignatius College."

Upon the report of their representative the commission admitted St. Ignatius College to membership in the North Central Association of Colleges.

TOLEDO. *St. John's College.*—From Passion to Palm Sunday, twenty-eight Toledo deaf-mutes attended evening mission sermons by Father Michael A. Purtell, S. J., in our college chapel. Father Purtell's entire energies are devoted to work for the deaf-mutes, principally in Baltimore, where he is stationed, and in Washington. Father Seeger, who directs the local Catholic work for the deaf and dumb, assisted with confessions on Saturday. The retreatants received Holy Communion at Father Purtell's Mass on Palm Sunday, and breakfasted in the college lunch room. Bishop Stritch confirmed four candidates at the evening service which closed the mission. The Bishop's instruction was interpreted in signs by Father Purtell. Besides the deaf-mutes,

a numerous attendance of Ephpheta Auxiliary members followed the week's services.

An important fruit of the mission was the organization of a local branch of the Knights and Ladies of De l'Épée. This deaf-mute association, named for the originator of the sign alphabet now generally used, meets a critical need in offsetting the proselytising influences of Protestant organizations.

MILWAUKEE. *Golden Jubilee of Father Finnegan.*—On April 29th, Father Hugh Finnegan completed, at Marquette University, his fiftieth year of service in the Society of Jesus. The actual celebration of the jubilee took place on Sunday, April 30. Father Finnegan was celebrant at a Solemn High Mass at 10.30 o'clock in the Gesù Church. The Reverend F. J. Pettit, pastor of St. Patrick's Church, preached the jubilee sermon, and after the Mass, Father Finnegan gave his blessing to some fifteen hundred people. From five to eight in the evening a general reception was held in the Administration Building of the University. A banquet followed, and the events of the day were completed in the Gesù auditorium when a varied program of music and speeches was carried out.

Father Finnegan was born in Ireland, but he came over to this country in 1872, when he answered the appeal of Father DeSmet for volunteers for the hard and perilous mission of Montana and Oregon. He entered the novitiate at Florissant, and after his studies he saw many years of generous service as professor at St. Ignatius College, Chicago, missionary and pastor in Detroit. Since 1909 Father Finnegan has continued his ministerial work as chaplain of Marquette University, and as director of the League of the Sacred Heart and of the Holy Hour devotions in the Gesù Church. His many friends pray that God may spare him for many more years of generous and faithful service of the Sacred Heart.

The University.—Marquette University intends to build a science hall west of Gesù Church. It will be four stories, Gothic architecture, harmonizing with the present buildings, There will be class-rooms for physiology, chemistry, biology, botany and zoology. The university's business manager will also have his offices there. The structure will cost $175,000.

Under the leadership of Mr. Doyle the university has developed the excellent work of intercollegiate debate. Such debates have been in existence at Marquette, but they have not engaged general student interest or been open to all departments of the school. Splendid impetus has been given them this year and a general enthusiasm for them is awakening. The list of schools participating with Marquette this year includes Penn State, Colorado Agricultural School, Loyola and Campion. An inter-departmental oratorical contest also promises success.

Father Gorman's Passion Play was given nine times to crowded houses at the Pabst Theatre during Passion Week. Many non-Catholics, including two Episcopalian bishops, Lutheran and other clergymen, praised the play highly. The manager of the Davidson Theatre proclaimed it a truly great play and the most successful amateur performance ever given in Milwaukee. A Marquette graduate directed the acting and staging, and many Marquette alumni and students took part.

The sodality has organized a number of sections. Most prominent among them is probably the Catholic Instruction League section. The 71 students who teach catechism every Sunday to Catholic children attending public schools are recruited from all the departments as follows: Journalism 17, dentistry 15, arts and sciences 15, economics 12, engineering 7, law 3, medicine 1, conservatory 1.

The Eucharistic section endeavors to promote frequent reception of Holy Communion.

Members of the literature section contribute articles to Catholic periodicals, to the Press Service of the N. C. W. C., dispose of more than 100 copies of *America* each week, and are trying to interest the students of Marquette as well as those of other educational institutions in the formation of D. A. T. clubs. A D. A. T. club is composed of five members, each contributing ten cents per month. The fifty cents thus realized enables the club to subscribe for the *Daily American Tribune* for one month. In four days twenty-four such clubs were organized.

The mission section stimulates interest in domestic and foreign missions through posters, by the regular distribution of mission literature, through the illustrated lecture, "The Standard Bearers of Christ," etc.; it secures the support for missionaries by collecting funds mainly through the means of mite boxes of which it has distributed nearly 300, by sending old clothes to the Indian missions and discarded books to St. Mary's Mission House at Techny, Illinois.

The social service section has for its object the promotion of social work among the students by encouraging them to become scout masters, Vincentians, big brothers, organizers and managers of boys' teams and leagues. At the present time the sodalists are taking care of 17 "little brothers." This section was instrumental in organizing the Intercollegiate Co-operative Society which has been favorably commented upon by Dr. John A. Ryan, who called it "the first concrete and organized movement for social reform that has appeared in our colleges." Similarly flattering comment was made by such prominent economists, sociologists, and men of affairs, as Harry F. Ward, Union Theological Seminary, editor of the *Social Service Bulletin* of the Methodist Federation for Social Service; Carlton J. Hayes and Henry Seager, of Columbia University; T. N. Carver and Allyn A.

Young, of Harvard University; Henry W. Farnam, of Yale, University; J. E. LeRossingnol, of the University of Nebraska; Senator Arthur Capper, of Kansas, etc., etc.

The section on illustrated lectures aims to furnish inspiring and elevating entertainment to Catholic audiences by means of the illustrated lectures, "Père Marquette," "Our Lady's Shrine at Lourdes," and "The Standard Bearers of Christ."

More than two hundred Catholic working men in Milwaukee are studying the Catechism of the Social Question, by Dr. Ryan and Father McGowan, of the Social Action Department of N. C. W. C., under the leadership of Marquette University students.

This is a development of the Social Service Section of the Students' Sodality. The students were especially trained for this work in their class of ethics where special insistence was placed upon the ethical aspects of industrial relations and where the Catechism of the Social Question was used as a supplementary text book.

The Social Study clubs were organized by the President of the Milwaukee County Council of N. C. C. M. The sodality furnishes the leaders. Thus far seven clubs have been organized in as many parishes. The members of the clubs are intensely interested in them. "The thing that amazes me," said one of the student leaders, "is how eager the men are to obtain information regarding the Church's attitude toward social problems. They are simply hungering for it and don't seem to be able to get enough of it." Another student leader claims, "My biggest problem is to get the men to go home after our two hours' session. They always have 'Just one more question' to ask."

The Social Action Department of the N. C. W. C. supplies each leader with "Aids," commentaries upon the catechism, which prove very effective helps. The meetings which are held one evening each week are conducted in an informal manner. The leader reads a question and the answer, explains as fully as seems required what has been read and invites discussion.

Much good promises to come from these study clubs. The men are acquiring positive knowledge in regard to the Church's teaching on social relations. In most instances pastors attend the classes with their parishioners. In one case the pastor and his assistant are enthusiastic members of the Study Club.

The students have given themselves to this endeavor with a quiet but determined earnestness. They prepare conscientiously for each club session and are bound to profit even more than the Study Club members.

Intercollegiate Co-operation.—The beginnings of a movement to interest college students in co-operation have been

made in Marquette University. The students have organized a chapter of the Intercollegiate Co-operative Society, have issued a statement of purposes and have invited students in all American and Canadian universities and colleges to form similar chapters.

Marquette's chapter was formed as a result of the resolution adopted at the second annual convention of the Co-operative League of America, in Cincinnati in November, 1920, recommending that the Intercollegiate Co-operative Society be brought into being because "it is of great importance to co-operation that students in our colleges and universities become acquainted with its history, principles and methods, and that they identify themselves with the movement."

Father Reiner was the author of the resolution and was made chairman of the committee empowered to carry out its purpose. He was then regent of the School of Commerce and Sociology in St. Xavier's College, Cincinnati. In the fall of 1921 he became a member of the Marquette University faculty. He called a meeting of students. Thanks to the recommendation of co-operation in the reconstruction program of the American Bishops, interest in the movement had been awakened, lingering doubts and unfounded prejudices had been dispelled and an authoritative statement had been made. The organization of the chapter followed.

To put its members in actual contact with co-operative enterprises, not merely to study the movements theoretically, is the aim of the Marquette chapter. At the weekly meetings, the members read not only excerpts from co-operation literature, but also papers for the preparation of which they did research work. They report at the meetings on visits to grocery stores, cigar factories and wholesale co-operative institutions. As an example of its practical work, a member addressed a Catholic society convention, and as a result a committee was appointed to study the movement and determine how best to make its benefits available to the society's membership. Managers of co-operative enterprises are invited to address the meetings.

After studying the philosophy of the movement and getting in contact with co-operative enterprises in the university city, the Marquette students decided to ask fellow students throughout their own country and the Dominion to join them.

OMAHA. *The Creighton University Union.*—The Creighton Union is an interdepartment society of students and alumni modeled after the Marquette Union of Milwaukee, and has been launched with great and universal enthusiasm. The Marquette constitution was printed in the *Creighton Chronicle* last January, and an organization committee, made up of student representatives of all the university's departments, drafted a constitution for the Creighton society. A huge

smoker was then held in the gymnasium on March 16, and nearly a thousand students and alumni attended. Mayor Dahlman, who was elected an honorary alumnus some time ago, was one of the speakers; there were appropriate entertainments; student leaders of all the departments reported a unanimous vote for the movement; the president of the arts alumni gave assurance of the support of the old Creighton men, and the Union became a reality. It has the strong approval of the faculty and must be considered a significant step in the University's development, which is still rapidly proceeding.

ST. LOUIS. THE UNIVERSITY.—The graduates of the medical department continue to hold their high record in the examinations before the various State examining boards. The journal of the American Medical Association in its issue of April 29th, gives the results of all the examinations made last year by physicians seeking license to practice in the various States. St. Louis University graduates appeared at the examinations in fifteen different States but were everywhere successful. Eighty-six men were examined, and no one failed. One must see the lists in the journal and note the disasters that in various places have happened to high class and famous schools to realize what an achievement that record of 86—0 is! Since 1910 we have never been ashamed to show our standing in these examinations alongside of those of such schools as Harvard or Johns Hopkins. The figures show that our graduates nose out just a little ahead. Last year Harvard was unfortunate, but Johns Hopkins carried 104 men through to success in 17 States. It was the only school in America whose record looked better than Ours.

The new dental building, with 100 feet of frontage reaching a little further east than the present structure on Caroline Street, is already going up. The law building, that will adjoin and align with the philosophers' building and advance towards the west to the property of the Queen's Work, is also under way.

Now that we have moved into the radio age, let it not go unrecorded that the St. Louis University was the first institution or organization that sent out official radio weather forecasts. There was something of a celebration of the first anniversary of the inception of this service on April 26th, on which occasion, both the local government officer, Mr. Montrose Hayes, and the Chief of the Bureau at Washington congratulated the school. April 26, 1921, was the date when its radio station, operating with a home-made apparatus built by the Jesuit teachers of the University's physics department, sent out broadcast the first daily weather forecast and market report W E W. No radio-phone sending apparatus could be bought at that time from any dealer. Acknowledging these facts the Chief of the United States Weather Bureau,

Professor C. F. Marvin, transmitted to the University the following message of congratulation in connection with the above anniversary date:

"It must be with great pride that St. Louis University recognizes that it has been the pioneer in the establishment of a center for the dissemination of information by radiophone, which method in the brief interval of the past year has grown in popularity with unprecedented rapidity, until the stations now are located in practically all parts of the country, and are daily increasing in number. . . . I hope you will accept my congratulations on the pioneer work done by your institution in this field and the very successful manner in which it has been carried forward."

All other claims to priority in the introduction of this valuable service can therefore be referred to this document as an authoritative verdict.

Retreat Given to Sioux Indian Catechists.—The following is taken from a letter of Father Sialm, S. J., to a theologian in St. Louis University.:

"You will be interested to know how the retreat for the Catechists came out. I was a little afraid, and more of the Fathers were skeptical about the success of such a retreat. Yet, I thank God that I took the work. There were seven men only—the others could not attend on account of sickness. I had it in a camp at Manderson for three full days. The daily program contained ten exercises,—prayers in common and instructions. I was with these men the whole day, —keeping them busy. I was much edified at the zeal they showed and the attention they paid to the instructions and the songs they sang. I believe that even among Ours sometimes no greater earnestness and zeal could be found than among them. On the third day they sent their spokesman to me with their resolution: N. B.—worthy resolution! "Resolved that we catechists will never commit a mortal sin!" Is this not the fruit of the first week of the exercises of St. Ignatius? One catechist remarked: "I will never miss the retreat again, even if I have to pay $10 to attend it." (Perhaps the reader is not aware that $10 a month is the highest wages ever paid to a Sioux catechist). Another one asked: "How many times a year will you give the retreat?" I had about 60 beautiful, large, colored pictures to illustrate the instructions, which did much to impress their minds. I could come down to very minute details and make very practical applications. A fullblood Indian woman brought me the meals, but these were real starvation rations. One night I felt very sick, but it passed by so I could continue the retreat to the end. I gave them all the instructions of St. Ignatius in the first week. The method of examination of conscience especially pleased them, and they demanded that I should give it in writing so that they would not forget it afterwards."

Other news items which were taken from the same letter may interest the reader.

"We have great reason to thank God and His Blessed Mother for averting a great disaster from Holy Rosary Mission. Fire—fire—fire—nobody knows when it started. It must have been burning for several days to do the work it did. It started under the girls' kitchen stove and kept under the floor and along the studdings and joists. The smell of burning timber was noticed for a long time, but no signs of fire could be found until above the kitchen some smoke crept out from the boys' old wardrobe. Brother Hartmann was soon on the spot and, according to his custom: hands to the work! The laundry work was stopped. Brother Mike turned on the engine to pump water, and the hose did the work, beginning on top and down to the bakery. Only now after the fire is out, we realize what progress the fire had made. A little wind and draft would have put it aflame, and then—goodby Holy Rosary! But the Queen of the Holy Rosary watches, and we are grateful to Divine Providence. The place of the fire was in the middle of the buildings, and nothing could have stopped it if the flames could have gotten a start.

"The boys' building is coming up fast. On May 1st the cornerstone was solemnly blessed by Father Superior and the document placed in it. The band played on the stage floor. . . ."

Catholic Students' Mission Crusade.—February 22 was Catholic Students' Mission Crusade Day in St. Louis. The object was to enlighten Catholic people as to the aims and methods of the organization, to stimulate their interest and gain their support. Solemn High Mass, *coram Episcopo*, was celebrated at 9.30 by Monsignor Francis J. Beckman, National Vice-President. The Cathedral was crowded, all the units of the city being present in reserved sections, while the sanctuary was occupied by local and visiting priests and by students of Kenrick Seminary and theologians and philosophers from St. Louis University. A very impressive sermon was preached by Archbishop Glennon. He dwelt with satisfaction on the fact that American Catholics were awakening to the need of missionary work in foreign lands. After referring to the great service done in this country by men of the stamp of Father De Smet and Father Junipero Serra, he expressed the hope and the belief that American Catholics in the years to come would do like service in other countries by furnishing and providing missionaries.

The attraction in the afternoon and evening was a pageant and exhibit at the First Regiment armory. The pageant, written by Mr. Daniel A. Lord, S. J. symbolically portrayed the awakening of Catholic students to the needs of the foreign missions. It was enacted on a specially constructed two-level stage, forty feet square. The first episode, presented by

students of St. Louis, Loyola and Kenrick High Schools, showed the youth of America heedlessly engaged in athletics and deaf to the appeal of the missionaries who are working among the pagans assembled on the lower stage. Distance and Neglect stand between the two groups and the wizard Indifference holds sway over the students. The Crusaders, represented by St. Louis University students, overcome Distance, Neglect and Indifference, and prevail upon the students to lead the pagans to the foot of the cross, at the rear of the upper stage.

The second episode was presented by the girls of Rosati-Kain High School, and St. Joseph's, Ursuline, Visitation, Sacred Heart, and Loretto Academies. While merry May Day celebrations go on on the upper stage, Chinese and Japanese maidens occupying the lower stage, pay no attention to the nuns moving about among them. Distance, Neglect and Indifference again prevent all communication between the two sections, until the Crusaders open the way, when the students join the missionary nuns and lead the pagans to the foot of the cross.

The final episode, by the girls of Loretto College, St. Elizabeth's Academy, St. Mark's and St. Alphonsus' High Schools, and children from various public schools, showed heathen children approaching Religion at the foot of the cross and begging for the light of Faith, while a group of Guardian Angels join in the appeal. Religion summons the Crusaders, who in turn make an appeal to Christian youths. Christian youths enter and bring the heathen children of every clime to Religion and the cross. The final tableau ends with the cry of the leader of the Crusaders, "God Wills It!" which is now taken up and repeated with enthusiasm by all.

The pageant was presented twice in the afternoon and once in the evening. Before the first performance in the afternoon, the large hall was so thronged that the doors were closed. Thousands of people remained outside for over an hour, when the departure of part of the audience made it possible to admit those still waiting. In all, about six thousand persons attended. The armory was lined on three sides with booths, exhibiting the work of numerous orders and missions. There were very effective displays by the Sisters of St. Joseph, the Fathers of the Holy Ghost, the Society of the Divine Word, the American Foreign Mission Society of Maryknoll, the Sisters of Loretto, the St. Peter Claver Mission Society, the Congregation of the Holy Cross, the Little Helpers of the Holy Souls, the Church Extension Society, the Catholic Laymen's Association, the Holy Childhood Association, the Apostolic Mission House, and the St. Louis Preparatory Seminary. The Society of Jesus had two booths, both of which attracted a great deal of attention. The Stamp booth showed a good deal of originality and ar-

tistry, presenting graphically the importance of this department in raising funds. Thousands of pamphlets were distributed here, and the information thus spread will no doubt add new triumphs to the splendid record of service already made by the St. Louis University Stamp Bureau. The other booth contained exhibits from our mission fields, principally British Honduras and the Indian missions; a large revolving globe with the Jesuit Missions marked by lights presented in a vivid way the extent of the Jesuit missionary work.

Rev. P. J. Donovan, C. M., head of the St. Louis units, had charge of the celebration. Among those who took an active part in the event were Rev. T. A. Thill, national secretary of the Crusade; Mgr. Francis J. Beckman, vice-president; Father Huffer, representing the Catholic Indian Bureau; Father McGuiness, of the Church Extension; Father Mark J. McNeal, S.J.; Mother Katherine Drexel, foundress of the Sisters of the Blessed Sacrament. Archbishop Glennon was present for the evening performance, and expressed keen interest and enthusiasm.

St. Louis House of Retreats.—It was fairly well known last fall, when Father James P. Monaghan was called from a field of fruitful labors in Colorado to St. Louis, that his principal assignment in this city was the preparation for the opening of a house of retreats. Before this issue of the *News-Letter* goes to press, most of our readers will have seen a pamphlet that gives various views of the St. Louis House of Retreats already purchased; and they will realize better than we can tell them how rapid and effective has been the zeal of those promoting the movement. A number of sites were examined, each offering in some conspicuous way, one or more advantages as a place of retirement and prayer, but finally what was known as the White House farm, which seems to include the best points of nearly all the other locations, came into the market, and it was quickly chosen.

Forty minutes by car, straight south from the door of the University, over asphalt roads, bring one to the gate of the new property. It consists of seventy-five acres, that are cut diagonally into two pieces by a little stream, The slope is rapid on either side and rises to the height of about 200 feet. The western ascent is all forest primeval, but the eastern has been under cultivation, and the creek is surmounted by the various outhouses, barns, garage, and the like, that indicate an affluent homestead. The house itself, built in imitation of rustic architecture, is at the very summit, and a few yards in front of it, there is a sheer perpendicular descent of 200 feet, at the base of which there is just enough room for the railroad to pass between the cliff and the Mississippi.

The cost of the estate was $45,000, and was met by the university. The Laymen's Retreat League guarantees that the university shall suffer no financial loss, either in this pur-

chase or in the work of operating the retreats, and hopes before long to be able to make a present to the University of the House.

April 20th is set as the date for the first retreat. A group of gentlemen from East St. Louis, Illinois, secured the first place; and sixteen other parties have already applied for the following weeks. Present accommodations cannot be made for fifty persons, but with a dormitory building now being constructed on the plan of the portable school house, this number can be easily received.

Great satisfaction is felt, not only by superiors and the Retreat League, but by the whole St. Louis community, over the remarkable success that has so far accompanied the efforts towards finally accomplishing on a worthy scale in the province what is so appropriate a work of the Society; but hopes of great good are raised so high that it will be impossible for the reality to equal anticipation unless prayer that works miracles accompanies the zealous efforts of the promoters.—*Missouri Province News-Letter.*

Our Indian Missions.—The following items are taken from letters of our missionaries among the Indians of South Dakota and Wyoming.

The enrolment of the three mission schools is as follows: St. Francis, 381; Holy Rosary, 291; St. Stephen's, 106. Three of the last year graduates of Holy Rosary Mission School have been placed in the Catholic Girls' Academy, at Alliance, Nebraska. In spite of their strange surroundings, and the fact that they work for half their board, their academic record has been splendid, reaching a grade over 90. The mission has to bear the expense of keeping them supplied with suitable clothes, but hopes to find some benefactors to share this burden next year. One of the graduates of St. Francis Mission has taken up nursing at St. Joseph's Hospital, Alliance, Nebraska.

In spite of the great spirit of sacrifice which the work of these missions demands, the results achieved are sometimes rather discouraging, owing to many serious difficulties. These difficulties are thus classed by one of the missionaries. There is a double work to be done, fighting paganism and fighting Protestantism. The former is the easier task. The hodge-podge of Protestant ideas about religious matters is very confusing to the Indians. God is creation, God is the spirit of man, the Pope is the God of the Catholics, no one knows what the true church is,—these are some of the vagaries against which the missionaries must contend.

Another serious disadvantage lies in the inferiority of our material resources. The government agencies have their fine equipment, their paid agents, farmers, teachers and matrons. The Protestant churches have their preachers, elders and helpers with larger funds; while the Catholic missionaries have only the power of grace and their own self-sacrifice and

the consciousness that they are carrying out the injunction of Christ to go and teach.

The Indians have thus far shown little inclination to follow vocations to the priesthood or the sisterhood. Perhaps this is partly due to a lack of opportunity. When a boy asks to go to some college, the money question frightens him. He will then go to Haskell, Genoa, or some other Indian government school, where he does not need to pay. The missionaries assign also the following reasons for this disposition. In the first place, the old Adam is still strong in the Indian. Sometimes the beginnings of a vocation appear, but unfavorable surroundings smother it before it matures. If the Indians had the example of a large body of the Catholic laity to inspire them, vocations would undoubtedly be developed. As it is—and this constitutes the second reason—they get acquainted with only the riff-raff of the whites. The whole school system is such that it is impossible for an Indian boy to break away from the Indian and not fall into bad hands. Thus the comparison in this matter with the negro, who has far superior opportunities and aids, is most unfair to the Indian.

In reply to a query about catechists we learn the following: There are more than seventy stations on the Rosebud and Pine Ridge reservations, and ten or more attended from St. Stephen's. Some of these stations are visited once or twice a month, some only every second month. Each missionary has about ten or twelve chapels to attend to, and ten or twelve stations, without the chapels, which they really need. With the help of our brother coadjutors the existing chapels have been built hitherto at a small expenditure of money. Some of them are at distances of ninety miles and more from the missions. Thus the work keeps the missionaries on the road from two to four weeks each trip. Several years ago one of them was out fifty-nine days and covered more than five hundred miles on a missionary trip. The hardships entailed on the Fathers by accidents and severe weather can hardly be imagined by one who has not experienced them.

At many of the chapels just mentioned there are resident Indian catechists who keep the church "going" on Sundays when the missionary does not come. These good men are generally in real earnest about "their Father's business." Still they need much encouragement to carry on the work of instruction, visiting the sick, burying the dead and conducting lay services. They are the leaders in the camps. Others, however, are more modest and hide their light under a bushel. And why? Their wages are usually only five dollars a month, though in some cases the people are expected to pay an additional five. The twelve catechists on the Pine Ridge reservation receive each ten dollars a month. These catechists do much, practically all for the love of God. How they can live is a riddle. The "rise in wages" has not affected our Indian catechists. Still they are doing their

work patiently and constantly. They see that the Protestant catechists are doing bravely, so they keep on without murmuring. It is true the Protestants (Episcopalians and Presbyterians) can generally pay their catechists better; but some of our catechists are more satisfied and do more work than those who receive better pay.

It would be a great help if some of the good friends of the missions would send some second-hand clothes for these Indian catechists. It is the custom of the eastern auxiliaries of the Protestant missions to supply the whole family of some catechist with a new set of clothes each year. Sometimes so much clothing is sent to the Protestant head missionary that he can sell clothes at a low price, even to outsiders. One of the Catholic catechists went there to buy clothes for his children because he could get them cheap. It is not to be disputed that many good Protestant people are very charitable. Their auxiliaries in the east do much to keep the missions going.

Editor's Note—

The Fathers and brothers engaged in the Indian missions are not forward in asking for help. It is for this reason that we add a note in their behalf. Some of our houses have done good work in helping them, and we believe they would do more if they knew the specific needs which they are able to relieve.

1. Money contributions can be made that will support catechists. This is a worthy purpose to which units of the Students' Mission Crusade in our schools might well contribute.

2. Contributions in the shape of clothes.—Students in our boarding schools will throw away clothes that can be mended. Shoes in particular are needed. They are welcome, even such as need considerable repairing. This can be done in the mission shoe shop where the brother shoemaker has under him a number of Indian boys who are learning the trade.

News from India.—Father Westropp writes from Choohari under date of February 7: "The work here is something like what it is at St. Francis (S. D.), but the people are counted by the millions. I have 10,000, mostly pagans, within easy walking distance. There is here a fairly good farm and garden which need working up so that they can support the mission. I need two windmills badly, say about 8 feet in diameter, for irrigation; i. e., the mill and the pump, the tower will be built here. The easiest way to get one is from Montgomery Ward & Co., as they ship much to the Orient. During the past three years rain has been scarce, and the mill would at least feed the school to some extent.

"The grinding of grain here is all done by hand, and it takes an army of workers to grind flour, oil, etc. If at the same time a little gas engine of about five horse-power could be sent, so much the better.

"This is a very fine mission. The children are lovely, very bright, and there are some vocations among them; but I have to start again from the bottom up, as the war has ruined all. However, I have nearly 200 children in school, and in a month I hope to raise the number to 400 and over. The material at hand is infinitely better than you find in South Dakota, as the children are docile and learn anything readily; they are even hard workers. Both men and women are clamoring for work at 5 cents a day! A teacher costs me about four dollars per month. As we have one hundred villages close by, you can easily see what it means per month to spread even a tiny ray in this darkness of paganism.

"I am also starting the weaving industry here, as the villagers need tons of cloth, which sells here at high prices. Any other industry would be good for our Christians. All the people need here is kindness and charity to attract them. Among some of the poor castes the poverty is intense. They have hardly any shelter or clothes in this cold weather, and at night they spend the time shivering. Unfortunately their castes prevent them from coming into the mission.

"We have here a very good German-Hindustani Grammar composed by former missionaries. If this book were translated into English, the men who wish to come out here could study it for a couple of months in the States (it is an easy grammar) and upon arrival could go right to work.

"As for church articles, we need a great amount of them, vestments, chalices, etc. Even a big bag (not box) of old clothing, especially coats, dresses, blankets, etc., would well pay its value here if it were shipped out. The bale should weigh at least 100 pounds. Anything shipped here should always have an invoice of value on outside, inside, another copy sent to me and a fourth one to Thomas Cook & Son, Calcutta, (or Bombay). All goods sent via Thomas Cook & Son, Calcutta, will reach us safely, surely and quickly.

"Finally, if you can find any good knitting machines for making stockings, jerseys, etc., I should be only too glad to pay the price. The only way we can help these poor people is by industry. There are many of them who for months at a time have not enough to eat, much less have they anything to put on.

"Wherever I have been, I have never been better satisfied than I am here."

The Province Historical Association.—Father Garraghan, President of the Historical Association, was empowered at the organization meeting of the association to appoint committees to direct the work of the association in certain lines. He recently appointed the following:

Committee on historical study and research—Rev. Mark A. Cain, Rev. Augustine C. Wand and Mr. Thomas S. Bowdern. Committee on bibliography—Rev. Francis S. Betten, Rev. Henry H. Regnet and Mr. Allen P. Farrell.

Committee on teaching methods—Rev. Alfred Kaufman, Mr. Charles H. Metzger and Mr. Raphael N. Hamilton.

Diamond Jubilee of Father Steffen.—On the 10th day of April, Father Edward Steffen completed his sixtieth year of Jesuit life, though the actual celebration of the jubilee was postponed to April the 18th, Easter Tuesday. Father Steffen, however, celebrated the actual day of jubilee by saying the community Mass, and by receiving visits of congratulation in his room. On Easter Tuesday the community celebration took place. Again Father Steffen said the community Mass, and, after Mass, intoned the *Te Deum* in thanksgiving. It was a real source of pleasure to the community to see him celebrate the Mass, for during the preceding week serious fears had been entertained with regard to his health.

In the evening Father Steffen gave the Solemn Benediction, at which Father Hackert was deacon and Mr. MacAleese sub-deacon.

Father Steffen remarked that throughout the whole sixty years of his religious life God had blessed him with uninterrupted good health, for which he felt that he could never be sufficiently grateful. In fact, it is only within the past year that failing health has forced him from active work.

New Orleans Province. *Loyola College, New Orleans, Falls Heir to Volumes Left by Chief Justice White.*—Two thousand volumes, formerly part of the private law library of the late Chief Justice Edward D. White, were received by Loyola University under the provisions of his will. Among the books are several rare works on French law, which was the basis of the present code of Louisiana.

It is announced that the White collection and thousands of other volumes in the Bobet Memorial Library of Loyola University will ultimately be accommodated in one of the group of buildings which the institution plans to erect with the fund of $1,500,000 which is now being subscribed.

New York. *Campion House—Pope Pius XI and "America."*—A great and unexpected honor has come to *America*, one that in all probability is unprecedented in the records of the Catholic press in the United States. In the issue of February 18, 1922, there appeared an article on the Holy Father entitled "Alpinist, Librarian, Nuncio, Pope," written by Father Reville. In the mail of Monday, April 5, there came from the Vatican an autograph letter from Monsignor Diego Venini, Private Chaplain to his Holiness.

The English translation runs as follows: "The Holy Father is particularly grateful for your beautiful article which he read with pleasure. From his heart he bestows upon you his Apostolic Blessing."

By a happy coincidence, this courteous and paternal message of his Holiness, together with his Apostolic Blessing, came at the close of the Catholic press drive. The message

and the blessing will cheer, not only the writer to whom they were personally addressed and his fellow-workers on *America*, but all their brother Catholic journalists in the United States who are so generously and unselfishly working for the same cause. The interests of that cause, Pope Pius XI has deeply at heart. They are the interests of humanity itself, of God and His Church. That the Holy Father, upon whose shoulders rests the burden of all the Churches, should from the many comments on his election, single out *motu proprio*, *America's* tribute to him, and pause in his labors to send a message of cheer and encouragement to an obscure worker in the vineyard, will be to all a striking proof of the singular delicacy of his sentiments and the nobility of his heart. The most heartfelt gratitude and thanks to the Holy Father himself, and the most unflinching loyalty to the cause which he represents, must be the answer to such comforting words.

The message of the Holy Father has brought us very close to the Vatican, to Peter's See and to Peter's representative and successor. It makes us realize that in the wise designs of Providence a Pope has been given us who is in close contact with the times and its problems. We clearly see that the Holy Father reads the news and views that reach him from the millions of faithful children in the United States which he so keenly admires, The readers of *America* have their share and a large one surely in the message received by its staff. For it is owing to their constant and loyal support that *America* has been able to accomplish whatever good it may have done for religion, for country, for justice and truth.—*America*, *April 15*.

FORDHAM UNIVERSITY. *School of Law Retreat.*—Fifty-four members of the St. Thomas Aquinas Sodality attended the first annual retreat at Mount Manresa, Staten Island, during the week-end ending Easter Sunday, April 16. It was due to the kind office of the former regent of the law school, Rev. Terence P. Shealy, S. J., that the historic Fox Hills Manor House, now the House of Retreats, with its twenty acres of garden land and its superb view of the city and lower bay, was given over to the enjoyment of the sodalists. Rev. Francis P. LeBuffe, S. J., moderator, assisted by Rev. Francis J. Dore. S. J., of the graduate school faculty, conducted the exercises, the former Father delivering all the discourses, which were appreciated by every retreatant for their eloquence, erudition and spirituality.

The sodality held its final Communion breakfast for the year at the University on Sunday, April 14. Mass was celebrated in the college chapel, after which the communicants repaired to the refectory for breakfast; at the latter function the guest speaker was Hon. John G. Coyle, State Deputy of the Knights of Columbus. The efforts of the organization to have a record gathering were successful, in point of numbers and in point of genuine enjoyment.

New Messenger Building Started.—Excavation work, in preparation for the new building which the Apostleship of Prayer is erecting on the campus near the Bathgate Avenue entrance, was begun in early May. The new edifice will be the home of the *Messenger of the Sacred Heart* and other publications of the Apostleship of Prayer.

St. Vincent de Paul.—The society is carrying on the charitable work with great zeal. Every week a band of Vincentians visits Fordham Hospital to administer cheer and reading material to the infirm. Another band visits Randall's Island to instruct the boys in catechism and dogmas of the Faith. Contributions have been made to 'The Home for the Aged' and 'Maryknoll' at least once a month, and many individuals who were really in need have been given a new start in life.

Lecture Groups.—The lecture group made many appearances during the Lenten season. Many invitations were received by the moderator from various Knights of Columbus Councils, American Legion Posts and parish organizations throughout the city.

Four groups were organized, each composed of three speakers, and an individual chairman to preside at the lectures delivered. The following were the teams and the subjects of their respective lectures: John Mulvey, '23; Thomas Keresey, '23; Francis X. Downey, '24, and the group composed of Arthur A. Weglein, '22; Edwin J. Hogan, '25, and William R. Meagher, '24, will address the various Knights of Columbus Councils on the subject, "Americanism and Foreign Propaganda." The group including George A. Kenyon, '23; Edmund A. Lamb, '23, and John J. Silson. '25, will discourse on the "Soldier Bonus Bill." Another group comprising George A. Sauer. '23; John E. McAniff, '25, and Raymond F. O'Brien, '24, have chosen as their subject "The New Diplomacy."

On the 12th of March, the council staged a debate on the "Four-Power Treaty" before the Holy Name Society of St. Gregory's parish. Messrs. Kenyon and Downey waged a bitter attack against the "Pacific Agreement." while Messrs. Edmund A. Lamb and John J. Silson upheld the opposition. The debate drew a large crowd and merited unstinted praise from the appreciative audience.

The lecture groups have, during the month of April, been busily raising and answering the question, "Should Our Histories Be Changed?" The team composed of Messrs. Keresey, '23; Mulvey. '23. and Downey, '24. have addressed the Holy Name societies connected with St. Gregory's, St. Brendan's and Holy Name parishes. The second lecture group, composed of Messrs. Weglein, '22; Meagher, '24, and Hogan, '25, have appeared before the St. Philip Neri Holy Name Society and the Liberty and Lafayette Councils of the Knights of Columbus. Both teams have met with most ap-

preciative audiences and have gained great approbation from many influential sources.

May Devotions.—The month of May, with its fragrant beauty, was fittingly consecrated to Our Blessed Lady, through the medium of the May Devotions—so long established that they have become Fordham's most hallowed tradition. The student body daily gathered at the base of the statue dedicated to "Regina Sodalium." The exercises consisted of an opening and closing hymn, and a short discourse upon one of the attributes of Our Lady. The speakers were chosen from the membership body of the Parthenian and Immaculate Conception Sodalities, of which Father F. D. O'Loughlin is moderator.

Harvester Club.—The Harvester Club has added to its long list of achievements the propagation of the foreign missions among the various Catholic schools throughout the city. The end in view was to acquaint the Catholic student body of the diocese with the work being done in foreign fields, and to impress the necessity of their co-operation and endeavor. Two men were assigned to each school, and over twenty institutions of learning were covered by members of the club.

Council of Debate.—At the final meeting, held on Monday, May 4th, in Alumni Hall, the election of officers for the next school year took place. The following are the newly-installed executives: President, Mr. George A. Kenyon, '23; Vice-President, Mr. James A. McKaigney, '23; Secretary, Mr. Cronin, '24; Treasurer, Mr. Ward J. O'Neill, '24; First Censor, Mr. James Kidder, '24. Mr. Francis X. Downey was elected chairman of the contest committee.

Mount Manresa Retreat House—Ladies' Day at Mount Manresa.—Over two thousand persons attended the ladies' day reception of the Laymen's League, which was held Sunday afternoon, June 11, at Mount Manresa, Staten Island.

The ceremonies opened with the singing of "The Star Spangled Banner," after which the "Outdoor Way of the Cross" was given. The Rev. John Corbett, S. J., officiated.

At the grotto, the Rev. T. J. Shealy, S. J., spiritual director of the Laymen's League, welcomed all of his guests and thanked them for the hearty support they had given the retreat movement. He paid a glowing tribute to former Congressman John J. Delaney for the wonderful work he had accomplished when he was president of the Laymen's League. He said that Mr. Delaney had been succeeded by Charles J. A. Fitzsimmons as president, and that he had been a great friend of the league for many years and congratulated him upon the attendance, which this year had exceeded that of any other. He then introduced Mr. Fitzsimmons, who urged the hearty co-operation of all the former retreatants, and promised to have a new addition to

celebrate the next ladies' day at Mount Manresa and the best possible accommodations for the retreatants.

The Rev. John J. Wynne, S. J., spoke of the wonderful work that had been accomplished by Father Shealy, and said that the good example which had been set by him in the retreat movement had been taken up all over the country. He congratulated the league upon the success it has attained. The last speaker was Dr. James J Walsh.

St. Francis Xavier. The College—Military Mass and Sodality Reception.—In all the catalogue of events which occur during the school year none is more beautiful or more edifying, both to observer and participant, than the annual Military Mass and Sodality Reception. It is generally held, if possible, on the first Saturday of the month, which occurred this year on May 6. At 9.30, the regiment, arrayed in full dress uniforms, but without arms, proceeded to the church led by the band.

A new feature this year, occasioned by the absence of arms, was the removing of hats with military precision at the lieutenant's command. The battalions swung down the center aisle and filed into the pews. A goodly number of friends and relatives filled the remainder of the church. Rev. Father Superior said the Mass, assisted by two of the cadet officers in full uniform. An impressive feature of the Mass was the silvery flourish of cornets which announced the Consecration of the Mass.

Following the completion of the Mass, a magnificent sermon on the Mother of God was preached by Rev. Ignatius Cox, S. J., an alumnus of Xavier and at present professor of philosophy at Fordham University. Then followed the reception into the sodality. The secretaries of the three sodalities entered the sanctuary, and reading aloud the names of the candidates and asking the necessary questions as to their disposition, etc., the medals were distributed and the act of consecration recited by all the candidates. The ceremony was concluded by Benediction of the Blessed Sacrament.

Guard of Honor Reception.—On Thursday, June 1st, the annual reception into the Guard of Honor or Knights of the Blessed Sacrament took place in the faculty chapel. The Mass of reception was celebrated by the Rev. Father Reville, S. J., attended by two members of the guard. During the Mass the Rev. celebrant delivered a beautiful sermon which made a deep impression on the minds and hearts of the listeners. Following the completion of the Mass at which all received Holy Communion, the solemn reception of thirty-eight candidates in the guard took place.

The candidates received the official insignia of the guard and all went to the school lunch room where a bountiful breakfast was served. This event marks the conclusion of the guards' activities for the term, and the edifying lists of

communions received by the members during the year is an undying tribute to their zeal.

Departure of Our Missionaries for the Philippine Islands and Jamaica.—The very interesting and solemn ceremony attending the departure of our missionaries for the foreign mission field took place in the Church of St. Francis Xavier, New York, on Sunday evening, June 25, at 8 o'clock. The ceremony was the same as that held just one year ago at the same church, when twenty of Ours, priests and scholastics, left New York for the Philippine Islands. On that occasion His Grace Archbishop Hayes officiated.

On June 25, the Right Rev. William F. O'Hare, S. J., Bishop of Jamaica, B. W. I., presided at the ceremonies. This ceremony marked the departure of nine missionaries for the Philippines and five for Jamaica, British West Indies. They are: For the Philippines, the Rev. William F. Jordan, the Rev. Thomas A. Shanahan, the Rev. Herbert J. Parker and Messrs. Earl J. Carpenter, Vincent I. Kennally, Walter J. Meagher, John R. O'Connell, George J. Willmann and Henry B. McCullough. For Jamaica—the Rev. Henry P. Wennerberg, the Rev. Aloysius M. Thibbitts, the Rev. William A. Nevin and Messrs. David J. Moran and John F. Treubig.

PHILADELPHIA. *St. Joseph's College—Alumni Celebration of the Dante Centennial.*—Civic and Catholic Philadelphia united in paying their meed of praise to the memory of Dante, whom the Holy Father has described as "the sweet singer of Christian truth," when, under the auspices of the Alumni Sodality of St. Joseph's College, distinguished clerics and laics assembled in the Academy of Music on Thursday evening, December 15, 1921, and heard the dramatic epic of Dante's life and works recited by scholars and educators.

The celebration was also in the nature of a testimonial to His Eminence, the Cardinal, who presided; for, to quote the Rev. Matthew L. Fortier, S. J., the moderator of the sodality, it was "a tribute of the diocese and City of Philadelphia to the memory of Dante, a pledge of loyalty to His Eminence from the Alumni Sodality, and an expression of their joy at his elevation to the Cardinalate."

PROMINENT CITIZENS ATTEND

Representatives of universities and colleges, both Catholic and non-Catholic, formed in procession in the wings of the stage and marched through a lane of fourth degree Knights of Columbus to their respective places on the stage. The Right Rev. Bishop Crane, the Right Rev. Bishop Caruana, lately returned from Rome, the right Rev. Bishop Thomas J. Walsh, of Trenton, the Most. Rev. Andrew Shepticky, D.D., Metropolitan of the Ukraine, the Right Rev. Bishop Mittiga, of Calabria, and the Right Rev. Chor-Bishop Yazbek, were among the distinguished ecclesiastics present. There were also a number of Monsignori and priests, the faculty of St. Joseph's College, Mayor Moore and his cabinet, Knights of

St. Gregory and other members of the Papal household and noted educators on the stage.

Admiral William S. Benson journeyed from his home in Georgia to attend the celebration. He delivered an address in which he characterized Dante as "the painter in words and poetry of even the religious atmosphere." Admiral Benson is a member of the Alumni Sodality.

DISTINGUISHED SPEAKERS

Other speakers included Father Fortier, who made the opening address and introduced Dr. Ernest LaPlace, the chairman; Dr. Austin O'Malley, whose discussion, of the "Character and Temperament of Dante" is a singular contribution to letters; Dr. Joseph Gallagher, who recited an original elegiac; Clare Gerald Fenerty of the Philadelphia Bar, who gave an interesting poetical interpretation of the spirit of Dante, and the Rev. Albert G. Brown, S. J., of St. Joseph's College, who crowned the bust of Dante with a wreath of laurels, thereby symbolizing the immortality of the poet's works.

The academy was filled to capacity by admirers of the poet and guests of the Alumni Sodality. The stage was massed with rare ferns, and overhead the city's colors were entwined with the Papal and national emblems. His Eminence occupied a special throne in the centre of the stage. Beside him sat Mayor Moore, Admiral Benson and the prelates according to rank.

Married Women's Sodality Has Unique Celebration—13 Golden Jubilarians and 77 Silver Jubilarians Honored in Church of the Gesù.—Thirteen members of the Married Women's Sodality celebrated their golden jubilee and seventy-seven members their silver jubilee at a unique celebration conducted by the united sodalities of the Gesù parish in the Church of the Gesù, Seventeenth and Styles Streets, on Sunday evening, May 28.

Each of the thirteen women, who have openly professed themselves for more than half a century as devout clients of the Mother of God, received a gold medal. A silver medal was presented to each of the seventy-seven who have been members of the Married Women's Sodality for at least twenty-five years. Those honored reside in various sections of the city, some of them in adjacent suburbs.

PHILIPPINE ISLANDS. *Death of Father Pedro Vigavo.*—A short while ago died in the Collegio Germanico, in Rome, R. P. Pedro Vigavo, S. J., in the 65th year of life. Father Vigavo had been for many years a Bishop in India. Later he resigned and became Superior of the Milan Foreign Mission. After some years as superior, he asked to be permitted to enter the Society, proposing also the condition that he be allowed to make his novitiate in Spain in order to learn Spanish, and then be sent to the leper colony in Culion, Philippine Islands. His petition was granted, and after his

two years in the novitiate, he arrived just two years ago last February, in Manila, where he remained only long enough to take the first boat for Culion. He was sixty-three years old. To begin a new life, and such a life, at such an age, was too much for his apostolic strength, and after a year's residence in Culion, where he edified all by his zeal and patience, he was ordered back to Europe by the doctors. He sailed from Manila for Barcelona on August 9, 1921, and reached Spain September 17. On November 19, he set forth for Rome and reached the Eternal City on the 23rd of the same month. Here he lived in the German College, where after a long and painful illness he passed to his reward.

NOTES FROM VIGAN. *Letter of Father Thompkins.*

I'm sure that you'll like to hear something about your friend *Hanna*. Oh yes, he is still here and at his tricks; he is in charge of the Christian Dormitory in Manila, and of the C. M. printing press, through which he does more harm than by the dormitory. Here is one of his lucubrations, in *The Way of Peace* for September.

"BE A ROMAN CATHOLIC"

"If you want to disobey God as to worshipping images, be a Roman Catholic.

If you want to believe the idle tale that a priest can create Jesus Christ out of a wafer and a cup of wine, be a Roman Catholic.

If you do not want the privilege of reading the Holy Bible in your own tongue, be a Roman Catholic.

If you do not want a Republic of the Philippines and the rights of a free citizen, be a Roman Catholic.

If you want the Church to control all education, as it did in the days of Rizal, be a Roman Catholic.

If you want to humble yourself before a priest as though he were of superior flesh, be a Roman Catholic.

If you want to confess your sins to a priest as though he were God, be a Roman Catholic.

If you want to engage in such bad business as gambling, liquor selling, usury and other things, be a Roman Catholic.

If you want to give your money to a church that never gives a treasurer's or auditor's report to its members, be a Roman Catholic.

If you want to help the church that hindered the Filipino people in the things of politics, business and education for two centuries, be a Roman Catholic.

If you believe that ministers of religion ought to be bound as a class under the unnatural law of celibacy, be a Roman Catholic.

If you want the public school system to be overthrown and schools to be conducted by French and Belgian and German and Irish and Spanish nuns and priests and friars, be a Roman Catholic.

But wouldn't it be better for your soul, your mind, your family and your country to be just a Christian who follows the Bible?"

Can you suggest anything to fill out the litany? About a week ago the Evangelical Union had its yearly Sunday School Convention; it claims to have 100,000 children in its Sunday School classes. It is good to have a large imagination! But it is true at the same time that our "separated brethren" are active. Around Vigan they send their students to the surrounding barrios on Sunday afternoons to teach the bible and so help to spread indifference at least. We are somewhat unfortunate in the Seminary just at present. We had formerly some thirty five seminarists; these went out on Sunday afternoons to some fifteen barrios where we had flourishing catechism centers; now we have but twelve seminarists (including those of the "Little Seminary"), and as a result have been obliged to close some of our centers. Messrs. Feeney, Merrick and Hamilton have become towers of strength, having re-opened three former centers. They take some of our students with them, and on Thursday and Sunday afternoons, walk three or four kilometers to their barrios. This is "some walk" in the Tropics. In the college, Mr. Feeney and Mr. Hamilton have instituted two debating societies, while Mr. Hamilton and Mr. Merrick have the sodalities. Mr. Feeney's big "notice" board at the entrance of the college is a veritable daily newspaper.

Masonry has been making, perhaps I might say, great progress since I left two years ago. When I left there was no Masonry in Vigan. Just the April before we reached here, a lodge was opened with some fifty members. The statement that a good Catholic could be a Mason was widely published by the institutors of Masonry here, and many fell (probably willing to be deceived). One terrible accident, incident to the establishment of Masonry in Vigan, may have been more than a co-incidence. Among those who entered Masonry in Vigan were the prosecuting attorney and a merchant, each of whom had a boy in the college. On the feast of Corpus Christi (about a month after the Masonic installation), some dozen of our college boys, all small, went down to the sea to swim; a strong under-current carried some of them out beyond their depth; efforts were made to rescue them, but two were carried out into the ocean and drowned—precisely the sons of the men who had entered Masonry. The families of the boys were summoned from Vigan, three kilometers away, and on arriving at the shore the district attorney would have hurled himself into the sea had not the united efforts of his wife and others prevented him. When, after his having entered Masonry, one of our Spanish Fathers had remonstrated with him, he said that for fifteen years the Masons

had been trying to get him to join, but he had resisted, now he could resist no more. (Perhaps one reason for non-resistance was their promise that they would make him a judge of First Instance.) On the drowning of his boy, he said openly that he looked upon the death as a punishment of God upon him. Yet he did not leave Masonry. About this time the Philippine National Bank (Government) and its branches were in a very unsafe condition, and as the bank at Aparri (two days' sail to the north), was in a very suspicious state, the District Attorney (Azanza) was sent up to investigate. He had a slight cold as he was leaving Vigan, and this developed into pneumonia while he was there. In about a week, word came that he had died. Then arose the question about Christian burial. His wife went to the Bishop at once, and begged for his burial in our consecrated grave-yard. The Father who had remonstrated with Azanza spoke to the Bishop and indicated that the attorney had showed sufficient signs of repentance: the Bishop himself had formerly had a long talk with him, too, in which he seemed to show his desire to get out, but he felt himself too compromised just then to declare so openly. Having given the matter a day's consideration the Bishop finally gave the needed permission. The Masons, however, made it *their* day. They sent invitations to all their brother Masons in all the surrounding towns and provinces. The Grand Mason of Vigan, who is the provincial treasurer, had been sent to Aparri to conduct the body to Vigan. It was said in Vigan that he had been sent by the Masons of Vigan, but he came to see me the day before the funeral and assured me that not the Masons, but the government at Manila had sent him, as Azanza was a government official. He told me that the Masons of Aparri had sent a floral wreath. The Masons of Vigan wished to have a grand Masonic funeral; but the wife of the dead man absolutely forbade it.—I had one experience in connection with the case. While the Bishop was considering the case, I heard that a man from Vigan had been at the dying bedside of Azanza, and on his return to Vigan had declared that Azanza had asked for a priest. Before I tried to verify this report, I called at the (Protestant) hospital; it is the Christian Mission Hospital, same company as the Aparri Hospital, and explained the case to the doctor (Filipino), and asked him to telegraph to Aparri to ask the doctor if Azanza had asked for a priest; the result was just as I anticipated. A very long telegram emphatically denying that Azanza had asked for any religious help. Meantime I had the man who was at the dying bedside testify: he asserted that he had visited the sick man during the few minutes that the boat was stopping at Aparri, and that the latter asked him to get a priest; that he started down stairs to call one, when the whistle of the steamer blew, and he hurried down to the boat. The man signed this statement in the presence of two witnesses. But

the Bishop had already given permission for Christian burial. The Masons, however, assumed control of the funeral. I visited the house of the dead the day before the funeral, and told the wife about the wreath sent by Aparri Masons, but she pretended to know nothing about it. The next day the body was brought to the Church, a large crowd of men —strangers from all parts—accompanying it. The Bishop had prepared a sermon in which he intended to explain the conversion of Azanza. I was in the Church, ready to join in the Office, when the hearse passed me, or better, stood just in front of me. I was surprised to see long, black ribbons, with Masonic symbols in gold upon them. The Bishop was sitting beside me; I told him and volunteered to tear them away. "No," he said; "there are others, too, I shall speak about them in my sermon." Just before the blessing, the Bishop spoke; I thought that under the circumstances his sermon was too mild. He closed without referring to the symbols. At the close of his sermon, the big gathering of Masons who had entered to hear it left the church. During the blessing the Bishop remembered the symbols, and at its close burst into a most impassioned speech condemning them; immediately the Masons crowded back to hear it. I am afraid it was rather a little too violent, and while it angered the Masons, rather made them smile. I am afraid, too, that the whole ceremony was rather a Masonic victory— "one of their prominent members had been buried from the church and in Catholic ground." The next day the Masons had their own funeral rites in their lodge, at which all the family of Azanza, including the wife, assisted; in fact the latter had become angry at the Bishop for his talk of the day preceding. Among those who had at first entered Masonry in April, was a man of a prominent family in Vigan. Later one of our Fathers had spoken to him, and succeeded in having him withdraw and go to confession. Yet this man now appeared as one of the principal directors of the funeral; and in the services at the lodge had the last word over the bier (of course the corpse was not present). "Oh, Brother Azanza!" were his last words, "it is too bad that the Masons have not a burial ground of their own, but that you must be buried in a Catholic cemetery." The man has again repented and confessed; let us hope that his "conversion" will last longer this time! Here in Vigan, and I suppose it is the same throughout the Islands, the chief "victims" are government employees, who through promises of advancement in office or through fear, enter or are forced to enter. But the fact is that Masonry is spreading, and a good part of Masonry is recruited from governmental ranks.

Our school curriculum is changing. Formerly a boy could receive the degree of A. B. at the end of two years of college work. Now the Bureau of Education has made it obligatory on all colleges to have a four year course. The two

year college course may be continued, and the degree of A. A. (Associate in Arts) given at the end of it. Then the "graduate" may enter any of the professional schools, law, medicine, engineering, etc., and while studying for his degree in his chosen profession, may also continue his A. B. studies, and at the end of two years more take his A. B. degree. This new system may work harm to our colleges.

Tuus in Corde Jesu,

JOHN J. THOMPKINS, S. J.

ROME. *Our Holy Father Pius XI and Very Rev. Father General.*—From a letter written by a philosopher at Sarriá (Barcelona) to a theologian at Oña on the first audience of Very Rev. Father General with His Holiness, Pius XI, translated from the Spanish by one of the California Fathers in theology at Oña.

"Father Bover, who has just returned from Rome, related some incidents that took place in the first audience our Very Rev. Father General had with His Holiness, Pius XI. I jot down what appealed to me as the most striking. After the usual salutations of etiquette, Rev. Father General took occasion to mention to His Holiness the special vow of the Society with regard to the foreign missions. His Holiness replied that he was already aware of it, but that he was very grateful for this new offer on the part of Father General, and that it is quite probable that soon opportunity will be given to put it into practice.

Afterwards Rev. Father General made mention of our other vow not to admit dignities. This the Holy Father praised very much, and recommended its fulfilment but immediately added: "But after all this vow does not in any way bind me."

Rev. Father General presented to His Holiness the phototype edition of the "Exercises" and of the "Monumenta." Rev. Father General recalled how Benedict XV was preparing an encyclical on the "Exercises," to which Pius XI replied that he himself would write one. He asked if there was any great hurry, and on hearing that there was not, but that it would be well that it should be published within the year of the centenary ,replied that he would do so, but that it would take some time, as he desired to write something good. Afterwards it was learned through the Curia of Milan, that while there, he had been preparing a pastoral on that very subject. The pamphlet which he had published on the "Exercises" as Monsignor Ratti is already well known, and when translated into Spanish, will form the introduction to the library of the "Exercises" to be published in Barcelona.

Later on Rev. Father General spoke to the Holy Father of the beatification of Cardinal Bellarmine with regard to which there is the difficulty that if the process of the miracles already approved of in the time of Benedict XV has to be

gone all over again, it will be a very lengthy and costly proceeding. The Holy Father then indicated that if the miracles have already been approved, they can well proceed with the cause without a new examination.

His Holiness spoke with a great deal of enthusiasm and praise of the idea of a Congress of the Sodalities of the B. V. M. for the year 1925, and of its remote preparation by means of an assembly of directors during the Eucharistic Congress celebrated in Rome during May. This plan of Rev. Father General was all the more pleasing to His Holiness since he himself, as Monsignor Ratti, had labored in similar ministries in Milan.

Rev. Father General presented him with a chart containing statistics of the members and houses of the Society, which pleased His Holiness greatly; for thus he can have before him, as he indicated, the actual state of the Society at a glance, and thus he can more easily avail himself of the Society's services whenever occasion may demand. Finally Rev. Father General offered His Holiness a token of 10,000 Masses, which touched the Holy Father greatly, and for which he showed himself extremely grateful, asking at the same time that the Society never cease to pray for his intentions.

Particularly worthy of note is the manner in which His Holiness listened to everything and responded, giving unmistakable signs of appreciation, esteem and confidence which greatly consoled Rev. Father General and the entire Curia. The personal affection and esteem which he entertains towards our Father General he well showed in the fact that on his election he five times repeated to Cardinal Billot the charge to go and greet in his name Father General; and that in him, the Cardinal, he blessed the whole Society. It is well known, too, that when Nuncio in Poland, he was wont to consult Rev. Father General, and before the Conclave, on his arrival in Rome, he came to visit him at the Curia.

The prestige which our Father General holds in Rome is very great; while the visits of Cardinals and consultations of prelates are numerous; and there is reason to thank God that up to the present He has granted Father General sufficiently good health. Before Father Bover returned here to Spain, Rev. Father General spoke to him with a great deal of interest regarding studies. And he reminded him how necessary it is that our scholastics apply themselves seriously and with interest to study as an act of virtue; that they study as men, and that they diligently specialize in some branch. And these specialties, he added, are not only for men of extraordinary talent, or for professors of Ours, but for many others as well, to the end that our houses may come to be veritable centers of action and attraction."

Here are a few notes received from Rome showing the affection of Pius XI for the Society.

1. The first visit that the then Cardinal Ratti made on reaching Rome to assist at the conclave was to Father de Santis, S. J., his former professor, in the Gregorian University. This Father could indeed then chant his "Nunc dimittis," for as a matter of fact, a short time after, he passed to a better life.

2. Cardinal Ratti also called on Very Rev. Father General, and on being informed that the latter was absent from Rome, manifested his regret in not being able to see him.

3. On the evening before the conclave, the Cardinal was in the Biblical Institute, and conversed with several of our Fathers there. For our Father Ehrle, he entertains a great veneration. On one occasion, he said to Father Andres Fernandez, "I always look upon Father Ehrle as a father."

Father Hagen's Discovery Excites Scientists.—Astronomers of all nations are surprised at a discovery lately announced by Father John George Hagen, S. J., director of the Vatican observatory. At a meeting of the Astronomische Gesellschaft at Potsdam last summer, the papal astronomer spoke on "Obscure Cosmic Clouds," and showed them on a chart. A reprint of the address appears in the jubilee number of the *Astronomische Nachrichten*, and scientists are awaiting the Vatican's catalogue of the clouds in question. The American, Barnard, had discovered some isolated nebulæ of the kind in the Milky Way, but Father Hagen sees the whole sky overcast by them except in the Milky Way. He calls them the Via Nubila.

The Astronomical Union met in Rome May 1st of the present year, and Father Hagen was a member of the committee on variable stars. This is probably in recognition of his distinguished life work in this special field, for which he received the doctorate from Bonn last June. In the latest edition of *American Men of Science* he seems to be rated even more highly as a mathematician than as an astronomer.

Notes.—Father Carvajal, Secretary of the Society, has started the publication of a *News-Letter* for all Ours. The first number has some very interesting details on Benedict XV and Pius XI. As soon as Very Rev. Father General heard of the illness of Benedict XV, he promised him 800 Masses to be said by Ours for his intention. As a result of a campaign in the press about the "Black Pope," Father General thought it best to retire to Naples during the election of the new Pope.

SCOTLAND. GLASGOW—*Cause of Scottish Martyrs.*—A special committee has been formed in Scotland, to be placed under the presidency of the Archbishop of Glasgow, for promoting the cause of the beatification of two Scots martyrs.

The first meeting of the committee has been held, and for the present its labor will be limited to advocating the causes of the Venerable John Ogilvie, a Jesuit priest, who was put to death for the cause of the Catholic religion in Glasgow in

1615, and of the Venerable George Douglas, a Scottish Franciscan, who was apprehended and executed at York in 1587, on the sole ground that he was a Roman Catholic priest.

The documents in these two causes are being prepared by high dignitaries of the Catholic Church in Scotland, and when the process has been completed in Rome, it is hoped to proceed with a number of other Scots martyrs who suffered death in the cause of religion.

SPAIN. *The Bombay Mission.*—The decree of Very Rev. Father General, dated December 3, 1921, by which the Bombay Mission was transferred to the Aragon Province, went into effect February 2, 1922.

WASHINGTON. *St. Aloysius—Campaign Pledges.*—Over 200,000 dollars have been paid in on campaign pledges in the past few years. Only 17,000 dollars debt remains on the splendid new school building for girls.

WORCESTER. *Holy Cross and Boston Colleges Hold Debate.*—What is believed to be the record attendance at an event of the kind was established Sunday afternoon, March 19, in Worcester, Mass., when three thousand persons crowded into Poli's Theatre to hear Holy Cross College and its ancient rival, Boston College, debate the question: "Resolved, that in basic industries employers should be compelled by law to deal with representatives chosen by the employees."

Not only did three thousand people hear the debate, but a sergeant and detail of policemen were necessary to handle the crowd of at least one thousand persons who failed to gain admission.

Cambridge and New Haven may hold the record for attendance at contests of physical skill and brawn, but this Worcester record for an intellectual contest is believed to be unique.

The Mite Box.—February 28 marked the second anniversary of the introduction of the Mite Box at Holy Cross. While the term "Mite" may seen to convey a meaning of insignificance, yet when we consider what great accomplishments this Mite Box has been able to produce, we will indeed agree that it is an object of the greatest praise and admiration.

Urged on by the most striking appeals and the pitiful requests from foreign lands where the ministers of the gospel were striving under the most acute circumstances to fulfil the divine command of implanting in those pagan hearts the seed of Christianity, a movement was started at Holy Cross whereby the students might aid the noble work. The means adopted to promulgate this mighty work was the placing of a small pasteboard box in the office of the Prefect of Discipline to receive the contributions of the boys.

When a student had been granted an extra permission or

returned from a night permission or from home, he deposited a penny in the mite box by way of appreciation. Soon great rivalry manifested itself among the boys in the way of contributions and the amounts deposited began to vary according to the spirit of the individual. Groups of students coming in from town could be heard to remark even before they approached the site of the mite box, "Have your penny ready for the mite box." Ofttimes at a loss for a copper to deposit and rather than depart from the custom which they had acquired, many would deposit a five cent piece or a ten cent piece, and it is not an uncommon thing to find a quarter or even a half dollar in the box. Members of the Alumni returning to pay a visit to their Alma Mater have been unanimous in their praise of the good work which this small box is producing.

At the end of our first year we had amassed a total of over $215.00 and continuing on from September of this academic year with greater zeal than before, the contributions poured in so fast that the original pasteboard box has given place to a large wooden box which now graces the top of the desk of the Prefect of Discipline. On the anniversary of the installation of this wonderful method we found that the fruits of the two years were to be had in the sum of $446.20, a sum which appears almost incredible from so small beginnings.

This sum has been distributed among the following missionaries throughout the world. A portion has been given to the Negro and Indian Missions, to the Serbian Catholic Relief, Jesuit Missions in the Philippines and in Jamaica, B. W. I., and to China. From all of these people letters of appreciation have been received praising the spirit that marks the students of Mt. St. James.

B. V. M. Sodality.—During the month of May especial fervor marked the activities of the sodality. In accordance with the time-honored custom, nightly May talks were given in the chapel by the members of the senior class.

League of the Sacred Heart.—On Friday evening, June 2, a solemn receptiou of the promoters of the League of the Sacred Heart took place in the College Chapel. At this meeting, crosses and diplomas, the insignia of office in the league, were presented to the thirty-two new promoters.

Father Coyle, S. J.—Rev. George L. Coyle, S. J., head of the department of chemistry, who read a paper on "Scientific Achievements of Father Kircher, S. J.," at the April meeting of the American Chemical Society in Birmingham, Ala., has been appointed a member of the committee on Progress in Society Procedure. This committee, which is entrusted with the re-organization of the American Chemical Society with regard to the election of members, geographical distribution of directors, status of the advisory committee, inter-section meeting, etc., has seven members. They are: Chairman, A.

H. V. Mory, head of the technical bureau of the Biscuit and Cracker Manufacturers' Association, Chicago; L. C. Drefal, chemist, Cleveland; Graham Edgar, professor of chemistry/ University of Virginia; H. C. Parmelee, editor of *Chemica, and Metalurgical Engineering*, New York City; J. N. Swann, professor of chemistry, University of Mississippi, and R. E. Swain, professor of chemistry, University of California. Father Coyle, who is one of the councillors of the American Society, has been invited to read another paper this summer at the Pittsburg meeting of the American Chemical Society.

Father Albert Peters—Some Special Notes.—Father Albert Peters was the son of William Peters, a sea captain, in Maine, and of his wife, Cecilia Silner, a lady educated in France. His father had been employed by the French Government to teach the Breton fishermen how to angle for whales, hence the birth in foreign land. He went to school in France for two years, and returned to New York at the age of ten, whence the family departed for Cayuga Lake, where he spent two years. From there the family moved to Washington, where Father Peters continued his studies at Gonzaga College on F Street, then under the care of Father Blox. Prior to that, he spent some time at Trinity School, Georgetown, then in charge of Father Flanagan. On the 2nd of September he entered the novitiate at Frederick, in the year 1851. He was received into the Society by Father Brocard, and remained his subject until the 15th of August, 1852. He was the last Jesuit to have charge of St. Joseph's, Talbot County, Eastern Shore, Maryland. At the time of his death he was the only surviving Jesuit who ever labored in Talbot County.

HOME NEWS. On Sunday, March 12, 1922, an Academy was held to commemorate the fiftieth anniversary of the WOODSTOCK LETTERS. The day was the third centenary of the canonization of St. Ignatius and St. Francis Xavier, so a more fitting day for the celebrating of the LETTER'S jubilee could scarcely have been found. A special program was printed for the occasion, and a four page edition of the LETTERS, with *Varia*, etc., was the form in which it appeared. The program:

Sympathy (Frimi), Orchestra. *The Foundation of the Letters*, Arthur L. Whall, S. J. *Their Message*, Aloysius J. Hogan, S. J. *Awake* (H. Waldo Warner). *Shakesperian Song* (Augustus Barratt), Glee Club. *Their Glory*, John V. Matthews, S. J. *March Recessional* (Chaminade), Orchestra.

The Theologians' Academy, 1921-1922.

October 6, *The Near East Since the War* (illustrated), Rev. Joseph P. Gorayeb. October 20, *The Popes at Avignon*, Rev. Charles H. Hessell. November 17, *A Theory of the French Revolution*, Lawrence K. Patterson. December 15, *Luther and the Devil*, Rev. Martin L. Zillig. January 12, *Dante, the Moralist*, George D. Bull. January 26, *Divine*

Justice in Dante and Milton, Terence L. Connolly. February 9, *Theology in Mediæval Gothic*, Demetrius Zema. March 9, *Ecclesiastical Courts*, Peter V. Masterson. March 23, *Present Day Activities of Religious (Men) in the United States*, Rev. George F. Strohaver.

Philosophers' Academy, 1921-1922.

October 5, Essay, *The Myth of the Missing Link*, Mr. P. J. Clarke. October 19, Debate, Resolved—*That the Open Shop Should be Adopted in the United States;* affirmative, Mr. H. B. McKenna and Mr. J. J. Scanlon; negative, Mr. A. L. Leisner and Mr. M. P. Harney. November 16, Essay, *The Biology of Snakes* (illustrated), Mr. E. G. Reinhard. November 30, Debate, Resolved—*That an Independent Government Should Be Granted to the Filipinos;* affirmative, Mr. J. M. Maher and Mr. G. J. Willmann; negative, Mr. J. J. McCadden and Mr. J. E. Coffey. December 14, Essay, *The Philosophy of History*, Mr. F. A. Sullivan. January 11, Essay, *Catholic Philosophy and the Greek Question*, Mr. A. L. Whall. January 25, Debate, Resolved—*That the Japanese Should Be Admitted to the United States;* affirmative, Mr. W. F. McDonald and Mr. A. B. Meszlis; negative, Mr. F. H. Schoberg and Mr. E. B. Bunn. February 8, Essay, *Secret Societies, Their Origin and Influence*, Mr. W. L. Quilty. March 8, Debate, Resolved—*That the Eighteenth Amendment Should Be Repealed;* affirmative, Mr. T. A. Shanahan and Mr. T. J. Higgins; negative, Mr. M. J. Harding and Mr. J. S. O'Conor. March 22, Essay, *The Electron, Matter and Form Theories*, Mr. H. P. McNally. April 5, Essay, *Ethics of Spiritism*, Mr. J. J. Murphy.

Ordinations.—On June 25, 26 and 27, His Grace, Archbishop Michael J. Curley, of Baltimore, ordained in Dahlgren Chapel, Georgetown University, Washington, D. C. The following were raised to the priesthood:

James J. Becker, Carol L. Bernhardt, George D. Bull, Santo Catalano, Terence L. Connolly, William V. Corliss, John A. Frisch, V. Leonard Keelan, Francis G. Kempel, Joseph F. MacDonnell, Aloysius R. Mack, Eugene A. Martin, Peter V. Masterson, Louis E. McKay, F. Fay Murphy, John C. O'Connell, John A. Risacher, S. John Rudtke, Arthur J. Sheehan, Edward A. Sullivan and Henri J. Wiesel.